

1725, 6.

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A

GRAMMAR

OF THE

HINDŪSTĀNĪ LANGUAGE,

WITH BRIEF NOTICES OF THE

BRĀJ AND DAKHANĪ DIALECTS.

BY JAMES R. BALLANTYNE,

OF THE SCOTTISH NAVAL AND MILITARY ACADEMY, EDINBURGH.

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SECOND EDITION.  
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SOLD BY

MADDEN & CO, LEADENHALL STREET, LONDON;

AND

C. SMITH, 87 PRINCE'S STREET, EDINBURGH.

1842.

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LONDON :

—
RICHARD WATTS, CROWN COURT, TEMPLE BAR.

PREFACE.

IN this Volume, the leading facts of Hindūstānī Grammar are printed in a large type. The paragraphs in a smaller type enter more fully into details. The combination, thus aimed at, of the advantages of an exceedingly concise Elementary Grammar with those of a more complete treatise, is difficult to effect, except at the partial sacrifice of strictly methodical arrangement: but any slight imperfection in this respect may be overlooked, in consideration of the convenience of the combination in a Class-book such as this.

The Dakhanī Dialect (described in Chap. X.) is that spoken in the Madras Presidency. The Braj Dialect (described in Chap. IX.) is probably the original from which all the other Dialects of the Hindūstānī took their rise: it is still spoken in the region between Delhi and Agra.

In representing Oriental sounds in English letters, the system of Sir William Jones, slightly modified, has been adopted in this edition; since it is the one employed in the East-India Company's Colleges at Haileybury and Addiscombe.

My thanks are due to Professor Forbes, of King's College, London, for the advice and assistance obligingly afforded to me during the compilation of the Work.

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HINDŪSTĀNĪ GRAMMAR.

CHAPTER I.

1. THE Arabic Alphabet, in which Hindūstānī books are generally printed, consists of 28 letters. Four others, making 32 in all, are added by the Persians, and also employed in the Hindūstānī. This character is read from right to left; and books written in it begin at the page which, in an English book, would be the last. The letters composing a word are (with seven exceptions) connected with one another; and each letter assumes a somewhat different shape, according as it stands at the beginning, in the middle, or at the end of a connected group. The following Table exhibits the several forms of the letters, together with their names, and their corresponding sounds in English letters. The column in which the letters stand as they appear when "unconnected," is to be first studied.

THE ALPHABET,
AND
ORTHOGRAPHICAL MARKS.

EXEMPLIFICATIONS OF			UNCON- NECTED LETTERS.	CONNECTED			SOUND.	NAME.
Finals.	Medials.	Initials.		Finals.	Medials.	Initials.		
بقا	...	...	ا	ا	...	...	'	alif.
نسب	تبر	بنا	ب	ب	ب	ب	b	be.
لیپ	تپا	پان	پ	پ	پ	پ	p	pe.
چیت	بقا	تین	ت	ت	ت	ت	t	te.
عبت	کثر	ثمر	ث	ث	ث	ث	s	se.
سیج	شجر	جتا	ج	ج	ج	ج	j	jīm.
هیچ	چا	چاه	چ	چ	چ	چ	ch	{ che or chīm.
فلح	نحو	حال	ح	ح	ح	ح	h	he.
میخ	سنا	خبر	خ	خ	خ	خ	kh	khe.
بید	...	...	د	د	...	...	d	dāl.
نبد	...	...	ذ	ذ	...	...	z	zāl.
تبر	...	...	ر	ر	...	...	r	re.
تیز	...	...	ز	ز	...	...	z	ze.
تیر	...	...	ژ	ژ	...	...	zh	zhe.
دیس	بسا	سات	س	س	س	س	s	sīn.
پیش	نشا	شال	ش	ش	ش	ش	sh	shīn.
خلص	قصب	صاف	ص	ص	ص	ص	s	sād.
حبض	حضر	ضرر	ض	ض	ض	ض	z	zād.
نمط	خطا	طاق	ط	ط	ط	ط	T	to'e.
مشط	نظر	ظفر	ظ	ظ	ظ	ظ	Z	zo'e.
خلع	بعط	عرب	ع	ع	ع	ع	,	ain.
تدیغ	بغل	غضب	غ	غ	غ	غ	gh	ghain.
سلف	سفر	فرح	ف	ف	ف	ف	f	fe.

EXEMPLIFICATIONS OF			UNCON- NECTED LETTERS	CONNECTED			SOUND.	NAME.
Finals.	Medials.	Initials		Finals	Medials.	Initials.		
طبق	سقر	قمر	ق	ق	ق	ق	k	kāf.
نيك	يكا	كام	ك ك ك	ك ك ك	ك	ك	k	kāf.
الك	مگس	گلا	گ	گ	گ	گ	g	gāf.
عمل	طلب	لات	ل	ل	ل	ل	l	lām.
قلم	قمر قمر	مال	م	م	م	م	m	mīm.
ليكن	بنا	نام	ن	ن	ن	ن	n	nūn.
كهو	...	...	و	و	...	...	w	wāw.
بله	كها كها	هار	ه	ه	ه	ه	h	he.
گلي	بيد	ياد	ي	ي	ي	ي	y	ye.

THE
VOWEL-SOUNDS COMBINED WITH
THE LETTER ب

ب = ba	با = bā		
بي = bi	بي = bi	بي = bai	بي = be
بو = bu	بو = bū	بو = bau	بو = bo

ORTHOGRAPHICAL MARKS.

ˆ (*tashdīd*) doubles a consonant.

˘ (*sukūn*) shows that the consonant has no vowel after it.

ˉ (*madda*) with ˆ (ˆ) = ā long.

˙ (*hamza*) the soft breathing, = (').

ˆ (*tanwīn*) = "an."

ˆ (*wasla*) connects two Arabic words. ˆ inaudible.

a. In pronouncing the names of the letters in the foregoing Table, the vowel *a* must be sounded as in the word *above*, or rather as the *u* in *but*; *e* as in *there*; *i* as in *police* or *suite*; *ā* as in *hall*; *ū* as in *rule*; and *ai* as in *aisle*. With regard to the consonants, *b*, *p*, *t*, *d*, *z*, *r*, *l*, *m*, and *n*, are to be pronounced as in English; *s* always hard, as in *hiss*, never soft as in *his*; *j* as in *John*; *ch* as in

church ; *h* as in *have* ; *kh* like the guttural *ch* in German, or as in the Scotch word *loch* ; *zh* like the *s* in *treasure* ; *sh* as in *ship* ; *gh* like the Northumbrian guttural pronunciation of *r*, or like the sound produced in gargling ; *g* always hard, as in *give*, never soft as in *George* ; *y* as in *young*.

2. The sounds of most of the letters are sufficiently defined in the foregoing Table.

a. Upon some of them, however, it will be necessary to make a few remarks, interspersing our observations with an account of the orthographical marks which modify the sounds of certain of the letters.

b. It will be observed, that there are four letters with the sound of *z* ; three with that of *s* ; and two with that of *t*. These letters have each a distinct sound in the Arabic language ; but some of these sounds are so difficult of utterance, that the Persians and Hindūs, while borrowing the characters, have softened the pronunciation of them into the sounds ascribed to them in the above Table. In writing a word, however, we must be careful to employ the proper *s* or *z* ; just as in English we must write the word *cingle* (meaning the girth of a horse) with a *c*, while *single* (meaning solitary) must be spelled with an *s*. When representing Hindūstānī words in English letters, we shall indicate these distinctions by the use of various shapes of type, as shown in the Table. This, however, will be unnecessary when the Oriental characters are in immediate juxta-position with the English transcript.

3. All the letters in the Arabic alphabet are *consonants*. The three short vowel sounds, of *a* (sounded as the *u* in *but*), *i* (in *bit*), and *u* (in *bush*), are represented by three marks, termed “*fatha*,” “*kasra*,” and “*zamma*,” (فَتْحَة, كَسْرَة, زَمَّة). The first and third are written above the

consonant which they are pronounced after, and the second below it, thus, $\text{ب} = ba$, $\text{ب} = bi$, $\text{ب} = bu$. The corresponding long vowels, $\bar{a}$, $\bar{i}$, $\bar{u}$, are produced by writing after these three respectively the letters ا ي and و , termed their homogeneous consonants or letters of prolongation; thus, $\text{دَا} = d\bar{a}$, $\text{دِي} = d\bar{i}$, $\text{دُو} = d\bar{u}$, (as in *all*, *see*, and *rule*). The letters ي and و , when coalescing not with their homogeneous vowels, but with the vowel *fatha*, form the diphthongs *ai* and *au* (as in *bright* and *now*); thus, $\text{دَي} = dai$, $\text{دُو} = dau$. Neither preceded nor followed by a vowel, they are employed to represent the vowel sounds *e* and *o* (as in *there* and *no*, which are wanting in the Arabic). Ex. $\text{دَي} = de$, $\text{دُو} = do$.

a. The letters و and ي with the sounds of *o* and *e* are described as مجهول i.e. *unknown* to the Arabs, in contradistinction to the same letters with the sounds of $\bar{u}$ and $\bar{i}$, which are termed معروف i.e. *known*.

b. The short vowel sounds are collectively termed حركات *harakāt*, i.e. "motions" or expirations of the breath; whence a letter followed by a vowel is said to be متحرك "mutaharrik" i.e. *moveable*.

4. In the generality of MSS. and printed books, the short vowels and other orthographical marks are altogether omitted; the reader being supposed to know the language sufficiently well to be able to recognise and pronounce a word correctly without their aid, which, however, is of course indispensable to a beginner. When a consonant has no vowel, it is superscribed by a semi-

circular mark (° or °), termed سُكُون *sukūn* ("quiescence"), or جَزْمَة *jazma* ("amputation"). The consonant is then said to be سَاكِن *sākin*, i.e. "quiescent"; as contradistinguished from one which is مُتَحَرِّك *mutaharrik*, i.e. "moveable" by a vowel. Thus in the word زَرْد = *zard*, the ز is moveable by *fatha*, and the ر and د quiescent. It is not customary to write *sukūn* over the last letter of a Hindūstānī word, which is rarely followed by a short vowel; and when it is so, the vowel will be written. But every consonant except the last, when not superscribed with *sukūn*, must, in the following pages, be moveable by some vowel; and if none be written, the vowel *fatha* is understood, and must be supplied. Ex. رَزْم = *razm*, دِرَم = *diram*.

a. A letter of prolongation must be quiescent, else the coalition with the preceding vowel cannot take place; ا, when followed by a vowel, being inaudible, و being the consonant *w*, and ي the consonant *y*. It will be unnecessary to write *sukūn* over these letters when quiescent, if we agree to write the vowel whenever they happen to be moveable.

b. The names of the vowels, *fatha*, *kasra*, and *zamma*, signify *opening*, *breaking*, and *contraction*; the first being uttered with the mouth open, the second with the voice broken and thin, the third with the lips contracted. The vowels are named in Persian, *zabar*, *zer*, and *pesh*; i.e. *above*, *below*, and *in front*. The two first terms refer to the position of the vowel marks with respect to the consonant. The third, having no such reference, probably alludes to this vowel's being pronounced in the fore-part of the mouth, with a contraction of the lips.

c. When *fatha* (in a few Arabic words) is placed perpendicularly instead of obliquely, it sounds long *ā*, as in اَللّٰه = *allāh*. The letter ي or و following *fatha* placed perpendicularly, is dropped in

utterance. Ex. أوليتر = *aulātar*, صلاة = *salāt*. The perpendicular fatha is nothing else than a diminished |, which is written full sized when the following ي is final; as in تعالي = *ta"ālā*.

d. The vowel "motion" (spoken of at § 3. b.) may originate from the throat, teeth, lips, &c.; and the مخرج *makhraj*, or "place whence the vowel motion originates," is indicated by the consonant, guttural, dental, labial, &c., which the vowel accompanies. Since the Arabs invariably indicate the "makhraj" by a written symbol, it follows, as a rule admitting of no exception, that

5. In using the Arabic alphabet, we must *begin every syllable with a consonant*.

a. Consistently with this rule, if a syllable begin in sound with a vowel, it must obviously commence in writing with an *inaudible* consonant, or, in other words, with a symbol indicating that the vowel is preceded in sound by no other consonant. This inaudible consonant is the first letter of the alphabet (ا), with (expressed or implied) its attendant, and frequent substitute, the orthographical mark (ء) همزة *hamza*, i.e. "compression" or "impulse"; so termed because a certain compression of the throat or impulse of its muscles necessarily precedes what we regard as an initial vowel. This effort of utterance (which, not being a vowel, falls to be ranked among the consonants) was represented by the Greeks by the mark ('). In the pronunciation of an Arab, the hamza is a very perceptible articulation. When softened down (to something imperceptible) in the pronunciation of a Persian or Hindū, it is termed همزة مكنية *hamza-i-mulaiyana*, i.e. softened hamza. In Arabic words it may occur elsewhere than at the beginning of a syllable — Ex. تأكيد = *ta'kīd*, دأب = *da'b*; but by the Hindūs this ا is usually corrupted into the | of prolongation, such words being pronounced *tākīd*, *dāb*, &c. The Greeks wrote the soft breathing only when it occurred in the first syllable of a word; but, according to the rules of the orthographical system of which we are now treating;

6. When a syllable begins with no other consonant, it must begin with the "soft breathing." This assumes different shapes in different situations. When the syllable is the first in the word, the form assumed by the soft breathing is **ا** (with hamza understood). Ex. **أَب** = *ab*, **إِس** = *is*, **أُن** = *un*, **أُود** = *ūd*, **أُور** = *aur*, **أَيْك** = *ek*, **أَيْ** = *ai*, **أُوت** = *ot*. When the syllable is not the first in the word, the soft breathing is generally the mark hamza alone. Ex. **جَاءُون** *jā'ūn*, **پَا'ے** *pā'e*, **رُو'ی** = *rū'i*, **رَا'و** = *rā'o*, **رَا'ی** = *rā'i*.

✓ a. In several words, chiefly Arabic, the hamza, serving as the soft breathing in a syllable not the first in a word, will be found accompanied by the homogeneous consonant of the vowel which follows or precedes it. Ex. **تَوَام** = *tau'am*, **فَا'یدہ** = *fā'ida*, **آزْمَائِش** = *āzmā'ish*, **طَا'وس** = *tā'ūs*. The **ا** or **ي** surmounted by the hamza is silent; and since the **ي** in this case does not require its two dots to distinguish it, they are more correctly omitted.

✓ b. In Hindī words, also, in a syllable not the first in the word, the hamza moveable by fatha is accompanied by **ا**, as in **سَوَار** = *sū'ar*. When enouncing the **ي**, *ma'rūf* or *majhūl*, the hamza is generally written alone; **رَا'ی** *rā'i*, and **رو'ی** *ro'e*, being the usual, though less accurate way of spelling **رَائِي** and **رُوِي**. If, however, the preceding syllable end in the vowel fatha, as in the words *ga'i*, *na'e*, &c., the hamza will be attended by a **ي** without dots: thus, **نَنِي**, **گَنِي**. When enouncing the **و**, *ma'rūf*, or *majhūl*, it is perhaps always written alone, as in **روُون** = *ro'ūn*, **رو'و** = *ro'o*.

c. By the addition of the mark hamza, the inaudible **ا** is distinguished from another letter of the same form, but of different value, viz. the **ا** of prolongation, which is confined to the office of prolonging the sound of the short *a* (which invariably precedes it) into long *ā*.

d. Since the functions of **ا**, as a soft breathing and as a letter of

prolongation, are totally dissimilar, the Arab grammarians say that it is not the same letter in each case. To the inaudible ل , which is always actually or virtually accompanied by a hamza, they give also the name of hamza; while to the other they give the name of "lā." This name (written ل or لا) is commonly placed at the end of the alphabet, to the perplexity of many grammarians, who, ignorant of the reason why it is placed there, erroneously call it "lām-alif," whereas it is nothing else than the name of the ل of prolongation, written at full length. Every other letter in the alphabet, it will be observed, has an Arabic name beginning with the letter itself; but a letter which must invariably follow the vowel fatha, and which cannot therefore commence a syllable, cannot of course stand at the beginning of its own name. To make a name for it, the letter ل has been prefixed to it; and "lā" is the distinctive name of the one ل , while "hamza" is the distinctive name of the other. When the orthographical marks are expressed, there is no difficulty in discriminating the one ل from the other, since the inaudible ل is always accompanied by the mark hamza, except at the beginning of a word, where it cannot be mistaken for the letter of prolongation. From this statement it follows, that

7. The letter ل , which, at the beginning of a word, or when accompanied by the orthographical mark hamza (thus, ل), is inaudible, indicates in all other cases the sound of long $\bar{a}$.

8. At the beginning of a word or syllable, the sound of long $\bar{a}$ is represented by the ل of prolongation preceded by the inaudible ل , which latter is written over the former in the shape of the mark مَدَّة *madda* (i.e. "prolongation"); thus, $\bar{a} = \text{ل}$. Ex. آب $\bar{a}b$, قُرْآن *kur'ān*.

a. In strictness, the mark *madda* ought to be written over the

final *l* of such words as *هُوَ* *hū'ā*, *مُوا* *mū'ā*, *كُوا* *kū'ā*, &c.; but this is never attended to; though the words, written as above (in a book which professes to give every orthographical mark indispensable for the perfect ascertainment of the pronunciation), represent no other sounds than *huwā*, *muwā*, *kuwā*, which are not the sounds required. The words which, for their correct notation, require madda on the final *l*, are very few. It would scarcely be worth while to introduce the novelty of writing it in this case (especially since a final long vowel is not pronounced quite so long as a medial one, and the sight of the madda might suggest in this case a contrary idea); but it is proper that the fact should be pointed out, lest the student should attribute to a supposed defect in the alphabetic system what is merely an imperfect application of it.

9. The mark (◌) “wasla” (signifying *connexion*) occurs in Hindūstānī only over the *l* of the Arabic definite article *ال*, which is connected in pronunciation with the preceding word, the *l* having no sound.

a. The word preceding the “alif of union” (◌) always ends with a vowel, which, if long, is shortened in pronunciation. Example, *طالِبُ الْعِلْمِ* = *tālibu-l-ilm*, *فِي الْحَالِ* = *fi-l-hāl*. If the first letter of the word to which the article is prefixed be one of the 14 following, viz. *ل* or *ن*, *ظ* *ط* *ض* *ص* *ش* *س* *ز* *ر* *ذ* *ث* *ت*, the *l* of the article is not pronounced, and, compensatively, the first letter of the word is doubled. Ex. *عَوَامُ النَّاسِ* = “*awāmy-n-nās*.” These 14 letters are technically termed *solar* letters, the remaining ones *lunar*. The Arabic word *شَمْس* *shams*, “the sun,” begins with one of the former, and *قَمَر* *kamar*, “the moon,” with one of the latter; hence the origin of these whimsical terms. •

10. “Tanwīn” (تَنْوِين i.e. “giving the sound of the letter *n*”) is the term employed to denote the effect pro-

duced by doubling a vowel mark at the end of a word, in which case the vowel is sounded as if followed by the sound of "n." Ex. اِتِّفَاكًا = ittifākan. The ا, in this case, is inaudible.

a. The tanwīn of zamma and kasra (as in كَسْدٌ = kasdun, كَسْدٍ = kasdin) does not occur in Hindūstānī. That of fatha occurs only in a few adverbs borrowed from the Arabic. If the word end in ة, the tanwīn of fatha is written without ا. Ex. دَفْعَةً = daf"atan.

✓ 11. The letters ت, د, and ر, when employed to represent the corresponding *cerebral* letters (as they are called) of the Nāgarī Alphabet (the alphabet proper to the Sanskrit language), are superscribed by four dots; thus, ث, ڈ, ر: they must then be pronounced more heavily.

a. This is effected by applying the tip of the tongue to the back part of the roof of the mouth, instead of to the teeth. The sound is termed *cerebral*, because it comes from the middle of the head, instead of the front of the mouth. Instead of four dots, two are sufficient for the cerebrals, ق and ج. A short line is also used (thus, ت, ق), or a small ط (thus, ت, ق). When writing Hindūstānī in English letters, we may indicate the cerebrals by Italics.

b. In the Nāgarī alphabet there is a class of letters called "aspirated." To represent the aspiration, in this case, the following form of the letter x, viz. ځ, is employed in most printed books. The two are to be considered as one letter; and no vowel intervenes between the aspirate, when written in this form, and the consonant going before it. Ex. بهر = bhar, تها = thā, پهل = phal.

c. The letters ت and پ, when immediately followed by x, do not assume the sounds given to the th and ph in our words *this* and *philosopher*. Each letter retains its separate sound; and the combinations must be pronounced like the th and ph in the words *outhouse* and *uphill*.

✓ *d.* At the end of a word, the letter *z*, following a short vowel, is generally inaudible. It is then commonly written in this shape (ز). At the end of those words where it is audible, after a short vowel, it is commonly written thus (زَ). When superscribed with two dots, at the end of an Arabic word, it takes the sound of *t*. Ex. زُبْدَة = *zubdat*. In Arabic, the audible *z* is termed ظاهر *apparent*, and the inaudible, مُحْتَفِي *concealed*.

✓ *e.* The letter ح (termed حَافِي حَافِي from its position in the arrangement of the Alphabet called اَبْجَد) is a more forcible aspiration than *z* (termed, for the same reason, هَافِي هَوَز, or, in allusion to its round shape, هَافِي مَدَوْرَة).

f. The letter ع has no sound resembling it in English. It is produced by compressing the throat; and it gives a peculiar guttural sound to the vowel in the syllable to which it belongs. This letter is nearly (if not altogether) inaudible in the pronunciation of the Hindūs. When we have occasion to write Hindūstānī in English letters, this letter, being a kind of aggravation of the spiritus lenis, may be represented by the Greek symbol* doubled, thus (").

g. The letter ق differs from the following letter ك, in being produced lower in the throat. Its sound has been compared to that uttered by a crow, in the syllable *caw*, and to the gurgling noise of water pouring from a narrow-necked bottle.

✓ *h.* When ن precedes the letters ب or پ without an intervening vowel, it takes, for the sake of euphony, the sound of *m*. When surmounted by an additional point (thus, نْ), it has the nasal sound of the French *n* in *bon*. In English letters, the ن with this sound, termed نُونٌ غَنَّةٌ, may be represented by an Italic *n*.

✓ *i.* The letters و and ي, when followed by a vowel, have the consonantal power of *w* and *y* respectively. Between خ and ا (and also between خ and د, ر, ز, ش or ي), the letter و is scarcely, if at all, audible. Ex. خَاجَة = *khāja*, خُود = *khud*, خُورَاك = *khurāk*, خُوش = *khush*, خُوش = *khesh*. The و in this case is termed مَعْدُولَة i.e. "distorted" from its usual sound.

j. The letters و and ي are employed, in certain cases, as letters of

euphony. The letter **و** is thus employed in the second and third persons singular and the first and third persons plural of the aorist and future tenses of a verb, the root of which ends in *ā*, *o*, *e*, or *ī*. Thus **کھوئی** and **پاوینگی** may be substituted for **کھوئی** and **پاوینگی**. The euphonic employment of the **ی** is more extensive. In verbs ending in *ā* or *o*, it intervenes when the termination *ā* is added. Ex. **پایا**, **کھویا**. When the termination *ā* is changed, in the course of grammatical inflection, to *e* or *ī*, the euphonic **ی** generally disappears, being replaced by the spiritus lenis. Ex. **پائی**, **کھوئی**. In the case, however, of the participles **کیا**, **دیا**, **لیا** (which differ from the previous examples in as far as the **ی** is preceded not by a long vowel, but a short vowel, *kasra*), the **ی** remains when the *ā* is changed to *e*, and a contraction takes place when it is changed to *ī*. Ex. **کے**, **دے**, **لے**; **کے**, **دے**, **لے**. In nouns and adjectives, where the **ی** occurs in the original word as the euphonic preventer of a hiatus, analogous changes take place in the course of inflection. Thus **چوپائی**, **بائین**, **پرائی** change to **چوپایہ**, **بایان**, **پرایا**; while **روپیہ** changes to **روپی**. When the vowel preceding the euphonic **ی** is *fatha*, the euphonic **ی** may either change to hamza before the *yā-i-majhūl* or remain. Before the *yā-i-ma"rūf* it usually changes. Ex. **نئی**, **نئی** or **نئی**, **نیا**; **گئی**, **گئی** or **گئی**, **گیا**.

12. The mark (") *tashdīd* (signifying *corroboration*) doubles the letter over which it is placed. Ex. **ت** = *tt*.

a. The two consonants must be separately and distinctly audible, like the two *t*'s in the expression "shut to"; not run into one, as in the word "butter." When the *tashdīd* is written over the last letter of a word, as in **خٹ** = *khatt*, its presence is not so perceptible in pronunciation. A doubled letter is termed **مشدد** *corroborated*.

13. The 7 letters **ا**, **د**, **ذ**, **ر**, **ز**, **ژ** and **و** do not admit of having any letter subjoined to them, and therefore have neither an initial nor medial connected form.

14. In the Table of the Alphabet are exhibited the several forms of each letter, together with "Exemplifications" of the three connected forms of each, in words of three letters; the first (or right-hand) column exhibiting the letter at the beginning of the group, the second in the middle, and the third at the end. In order to fix these various forms in his memory, the student should turn all the Exemplifications into English letters, supplying the vowel *fatha* (represented by short "a") as directed in § 4. When he meets with a character which he does not recognise, let him glance his eye down the *initial* column in search of it, if the unknown character be the first in the group. A letter in the middle of a group, he will of course find in the *medial* column; and the last of a group he must seek in the column of *finals*; taking care to bear in mind, that the terms Initial, Medial, and Final refer not to the beginning, middle, and end of a *word*, but of a *group*. The first few words will read thus: "batā, banā, tabar, nasab, pān, tapā," and so on.

15. The attainment of a correct pronunciation will be materially facilitated by strict attention, from the first, to the rule for dividing a word correctly into syllables. Every syllable begins with a moveable consonant, and every word has just as many syllables as it has vowels. Hence a syllable consists of a consonant, a vowel, and any following *quiescent* consonants. Ex. حرکت *ha-ra-kat*, درخت *di-rakht*, تولد *ta-wal-lud*.

a. A few Sanskrit words occurring in Hindūstānī begin with

two consonants, the first having no vowel: Ex. **براهمن** brāhman. It is not customary to write sukūn over the first letter in these words. The reason of this seems to be, that a quiescent consonant cannot occur at the beginning of a word in Arabic, and the mark sukūn over the first letter of a word would therefore offend the eye of an Arabic scholar. In such words as **پھر** phir, **کھانا** khānā, &c., the quiescence of the first letter is indicated by the form of the following *ṣ* (see § 11. b.) In the case of words beginning with “dh,” this form of the “h” (ه), being a medial, cannot be employed. But it happens, that in almost every instance of a word beginning with *ḍ* and *ṣ*, the *ḍ* is quiescent. Ex. **دھرنا** dharnā, **دھوبی** dhobī, &c.

b. A long vowel (except at the end of a word, when it is not pronounced quite so long) must have a grave deliberate sound, enduring much longer than that of the corresponding English vowel. “The reader who desires to obtain an accurate pronunciation (says that learned Orientalist, Mr. Lumsden) will do well to pause on the sound of every long vowel; otherwise the natural rapidity of an Englishman’s utterance will not fail to lead him astray.”

c. The Arab grammarians, as a general rule, hold it objectionable (since it is tautological) to write any orthographical mark which due attention to the circumstances of the case can enable the reader to supply without risk of error. It is for this reason that it is proper to omit the hamza over an *ā* at the beginning of a word, the sukūn over an *ā* of prolongation which is necessarily quiescent, the faṭha which necessarily belongs to the letter preceding an *ā* of prolongation, and the dots of a **ي** surmounted by hamza. The dots also of a final **ي**, not being requisite to distinguish it from any other letter, are frequently dispensed with.

16. The transcript, in English letters, of the following passage, exemplifies the most important of the foregoing remarks. To facilitate reference, the lines of the Hindūstānī are numbered in the transcript.

EXTRACT FROM THE PREFACE TO THE "BĀGH O BAHĀR,"

NARRATING THE ORIGIN OF THE HINDŪSTĀNĪ LANGUAGE.

حقیقت اُردو کی زبان کی بزرگون کی منہ سے یوں
سنی ہی کہ دلی شہر ہندوؤں کی نزدیک چوگی ہی
انہیں کی راجا پر جا قدیم سے رہتی تھی اور اپنی بھاگیا
بولتی تھی ہزار برس سے مسلمانوں کا عمل ہوا سلطان
محمود غزنوی آیا پھر غوری اور لودی بادشاہ ہوئے اس
آمد و رفت کی باعث کچھ زبانوں نے ہندو مسلمان کی
امیزش پائی آخر امیر تیمور نے جنکی گہرائی میں اب تک
نام نہاد سلطنت کا چلا جاتا ہی ہندوستان کو لیا انکی
آنی اور رہی سے لشکر کا بازار شہر میں داخل ہوا اس
واسطی شہر کا بازار اُردو کہلایا جب اکبر بادشاہ تخت پر
بیٹھی تب چاروں طرف کی ملکوں سے سب قوم قدر دانی
اور فیض رسانی اس خاندان لا ثانی کی سکر حضور میں
آکر جمع ہوئے لیکن ہر ایک کی گویائی اور بولی جُدی
جُدی تھی اکٹھی ہونی سے آپس میں لین دین سودا سلف
سوال جواب کرتی ایک زبان اُردو کی مقرر ہوئی امیر
تیمور کی عہد سے محمد شاہ کی بادشاہت بلکہ احمد
شاہ اور عالم گیر ثانی کی وقت تک پڑھی نہ پڑھی

سلطنت یکسان چلی آئی ندان زبان اردو کی منجی
منجی ایسی منجی کہ کسو شہر کی بولی اس سے تکر
نہیں کہاتی

PRONUNCIATION.

Hakikat urdū kī zabān kī buzurgon ke munh se yūn (2) *sunī hai* ki dillī shahr hindū'on ke nazdik chaujugī hai (3) *unhīn ke rājā prajā kadīm se rahte the aur apnī bhākhā* (4) *bolte the hazār baras se musalmānon ka "amal hū'ā sulrān* (5) *mahmūd ghaznawī āyā phir ghorī aur lodī bādshāh hū'e is* (6) *āmad o raft ke bā"* is kuchh zabānon ne hindū musalmān kī (7) *āmezish pā'ī ākhir amīr tīmūr ne jinke gharāne men ab talak* (8) *nām nihād saltanat ka chalā jātā hai hindūstān ko liyā unke* (9) *āne aur rahne se lashkar ka bāzār shahr men dākhil hū'ā is* (10) *wāste shahr kā bāzār urdū kahlāyā jab akbar bādshāh takht par* (11) *baithē tab chāron taraf ke mulkon se sab kaum kadr dānī* (12) *aur fairasānī is khāndānī lā sānī kī sunkar huzūr men* (13) *ākar jamā"* hū'e lekin har ek kī goyā'ī aur bolī judī (14) *judī thī ikatthe hone se āpas men len den saudā suluf* (15) *suwāl jawāb karte ek zabān urdū kī mukarrar hū'ī amīr* (16) *tīmūr ke "ahd se muhammad shāh kī bādshāhat bulki ahmad* (17) *shāh aur "ālam gīr sānī ke wakt tak pīrhī ba pīrhī* (18) *salтанat yaksān chalī ā'ī nidān zabān urdū kī manjte* (19) *manjte aisī manjī kī kisū shahr kī bolī us se takkar* (20) *nahīn khātī.*

TRANSLATION.

"The account of the Urdū (or Hindūstānī) language, which I have heard from my ancestors, is as follows. The city of Delhi, in the opinion of the Hindūs, has existed since the earliest ages: their native princes and people dwelling there, and speaking their vernacular dialect (the Hindū'ī or Hindī). For a thousand years past it has been under the rule of the Musulmans. Sultān Mahmūd of Ghaznī came first (A.D. 1002): then the Ghorīs and

Lodīs (two Afghan dynasties) reigned there. Through the intercourse thus established, the languages of the Hindūs and Musulmans (the speaking Persian mixed with Arabic words) to some extent intermingled. Finally, Tīmūr (commonly called Tamerlane), in whose family the sovereignty still resides, conquered Hindūstān. During his stay (at Delhi), the market of the army was established in the city; whence the market of the city obtained the name of the ‘*urdū*,’ or ‘camp.’

“When the Emperor Akbar ascended the throne, great numbers of persons from all the provinces of India, hearing of the patronage bestowed on merit by that monarch, crowded to his court. The speech and dialect of each person was different; but from their meeting and trading and conversing with one another, an Urdū language, or ‘language of the camp’ (called by Europeans the ‘*Hindūstānī*,’ because the common medium of communication throughout all Hindūstān between persons speaking different tongues) was definitively formed.

“From the time of Tīmūr to the reign of Muhammad Shah—indeed, down to the time of Ahmad Shah and Ālamgīr the Second—as the empire descended uniformly from one generation to another, the Urdū language, gradually improving, became at length so polished, that the dialect of no other city can stand a comparison with it.”

CHAPTER II.

OF THE NOUN (اسم), AND THE ADJECTIVE (اسم صفت).

17. IN Hindūstānī there is no Article; the word گھر, for example, meaning either “a house” or “the house.”

a. The force of the definite article may be conveyed by the demonstrative pronoun یہ *this*, or وہ *that*; and that of the indefinite article by the numeral ایک *one*, or the pronoun کوی *some*.

18. There are two numbers, singular and plural; and two genders, masculine and feminine. Names of males are masculine, and of females feminine.

a. Hence common nouns are of either gender, being applicable to either sex. The word *قبيلة*, a *family*, is treated as masculine, even when used allusively (like the word *house*, by the Persians) to signify a *wife*.

19. Nouns ending in *ا* (a) or *آ* (ā) are generally masculine. Nouns ending in *ي* (ī) are feminine, (with the five exceptions *پانی* *water*, *جی* *life*, *گھی* *clarified butter*, *موتی* *a pearl*, *دھی* *curdled milk*).

a. Nouns in *ان* (ān) are masculine, like those in *آ* (ā); and nouns in *ین* (īn) feminine, like those in *ي* (ī); the *nūn-i-ghunna* being merely a euphonic addition, liable to disappear in the course of inflection.

b. Nouns ending in *ت*, *ش* or *ن* are generally feminine—as likewise are most pure Sanskrit and Arabic words in *آ* (ā); and all Arabic verbal nouns formed on the measure *تفعیل*, with perhaps the solitary exception of *تعویذ* *an amulet*.

c. Compound words are of the same gender with the last word in the compound: thus, *لشکرگاہ*, a *camp*, is feminine, because *گاہ*, a *place*, is so.

d. In speaking of the letters of the Alphabet, the letters *ا* and *آ*, together with all those whose names end in a long vowel, are considered feminine. The others, whose names end in a consonant, are masculine.

e. A noun falling under none of the foregoing descriptions may be treated by the student as a masculine, until he learn from the Dictionary that prescription has settled it otherwise. Many nouns, such as *فکر* *thought*, are used indifferently as belonging to either gender.

20. A large class of feminine nouns is formed by the substitution of the feminine termination ـی (ī) for the masculine ـا (a), or ـا (ā). Ex. شاهزاده a prince, شاهزادی a princess; بیٹا a son, بیٹی a daughter.

a. Analogous to this is the change of ـان (ān) to ـین (īn). In the case of پرایا from پرائی , and باہین from باہان , the letter ی which stood as the euphonic letter of disjunction between the two *alifs*, being no longer serviceable, is replaced by *hamza*. (See § 11. j.).

b. Smaller classes of feminines are formed on the model of دھوپ from دھوپا a washerman; دُلہن a bride, from دولہا ; نایکا a damsel, from نایک ; مہترانی from مہتر a sweeper; بنیائیں or بنیائیں , from بنیا a shopkeeper: but the instances of each are so few, that it would be a needless piece of generalization to form rules on the subject.

c. Nouns not falling within any of the above classes very commonly make their feminines by the addition of نی . Ex. مورنی a peahen, from مور a peacock.

21. The declension of nouns is effected by means of particles, equivalent to our prepositions, but placed *after* the word, and hence termed *postpositions*. These are کا of (which varies, like an adjective, to کی and کے), کو to (which is not translated into English when it is the sign of the accusative), سے by or from, پر on, میں in, تک up to or as far as. A variety of interjections, as in other languages, may be prefixed to the vocative.

a. Two of these particles may be used together, as in English. Ex. گھر میں سے from within the house; خچر پر سے from upon the mule.

b. Occasional substitutes for the postpositions just mentioned are the compound postposition کی تئیں (or, pleonastically, کو تئیں)

c. The particle **لي** is by some writers given as a synonym of **تک**. This does not appear to be a correct view of it. Like its equivalent **ليکر** *having taken*, it is employed along with **سي** *from*, both to denote with more precision the *terminus a quo*, and to direct attention to the intermediate space as well as the two termini. Ex. **ديوانِ خاصِ** **لي** **سي** **لي** **قلعي** **کي** **صدر دروازي** **تک** *extending all along the space from the privy-council chamber to the principal gate of the fort;—* **ليکر** **بنگالي** **تک** **لي** **سي** **لکھنؤ** *throughout the region extending from Lucknow as far as Bengal.*

d. The interjections commonly used with the vocative are **اي، أي**, or, contemptuously, **اي** or **اري** prefixed; or **هوت**, or, contemptuously, **ري** or **بي** subjoined. If used with a feminine noun, **ري** and **اري** become **ري** and **اري**.

e. These various particles occasion certain changes in the termination of words. This change of termination is technically termed *inflection*; and the form of the word so modified is called its *inflected form*. Masculines ending in ا (a), or ā (ā), change these terminations to ي (e) in the inflected singular, and in the nominative plural. They drop them before the termination و (o), which distinguishes the vocative plural; and the ون (on), which is the affix of the plural inflected form in the other cases. Masculines in ان (ān) undergo an analogous inflection, changing that termination to ين (en) in the oblique cases singular and nom. plural, or to ي (e), dropping the ن. Before the plural terminations, و (o) and ون (on), the ان (ān), like the ā (ā), disappears. Masculines not ending in any of these three terminations undergo no inflection, except in the oblique cases of the plural. This class, being the simplest, may be ranged under

22. THE FIRST DECLENSION,

which comprises all masculines not ending in ـا (a), or ـا (ā), or ـان (ān); and (with a difference in the nominative plural) all feminines. Example :

SINGULAR.		PLURAL.	
Nom.	گھر a house.	گھر houses.	
Gen.	گھر کا or کی of a house.	گھروں کا کی of houses.	
Ac. & Dat.	گھر کو { a house, or to a house.	گھروں کو { houses, or to houses.	
Voc.	اے گھر O house!	اے گھرو O houses!	
Abl	گھر سے from a house.	گھروں سے from houses.	
Locative.	گھر پر on a house.	گھروں پر on houses.	
	گھر میں in a house.	گھروں میں in houses.	

23. The declension of feminines differs from the above only in the nom. pl. Feminines ending in ـی (ī) add ـان (ān) in the nom. pl. Feminines with any other termination add ـین (en). Ex. رُندِی a woman, رُندیان women, رُندیوں سے by women; بات a word, باتیں words, باتوں سے from words. /

a. So likewise دوا medicine, nom. pl. دوائیں , abl. دواؤں سے or دواؤں سے . Feminines in ـو (ū), like those in ـی (ī), take ـان (ān) in the nom. pl. Ex. جورو a wife, جوروان (jorū'ān) wives, abl. جوروں سے . • It may be here remarked, that when a termination beginning with a vowel is added to a word, the final consonant is taken to enounce this vowel, if there be nothing to prevent this; so, بات bāt, باتیں bā-ten, باتوں سے bā-ton se. If the word end in ـی (ī), the ی ceases to be a letter of pro-

longation. Ex. *آدمي* ād-mī, *آدميون بي* ād-mi-yon se, *رندي* ran-dī, *رنديان* ran-dī-yān. In the case of long *ا* (ā), this disjunction of the letter of prolongation (it being a *la*, and not a *hamza*) from the preceding vowel, cannot take place; and in the case of long *و* (ū) it probably never does take place. Hence we must have recourse to the *hamza*, and write *دواين* da-wā-'en, *دانامون کو* dā-nā-'on ko, *جورونون کو* jo-rū-'on ko, &c.; or the letter *ي* is sometimes inserted between *ا* and *و*, as in *دوايون کو* da-wā-yon ko. In the case of *جوروان* (pronounced jo-rū-ān) the *ا* ought strictly to have *madda* over it, for the reason mentioned in the paragraph (§ 8. a.) treating of that orthographical mark.

b. Feminines terminating in the *nūn-i-ghunna* reject it in the plural. Ex. *بھون* an eyebrow, nom. pl. *بھوين*; *پرچھائين* a shadow, *پرچھائيان*. Of feminines ending in *yā-i-majhūl*, the *ي* disappears (by contraction) in the plural. Ex. *گلي* a cow, nom. pl. *گاين*, abl. pl. *گامون سي*. The feminine word *انگهيان*, eyes, does not appear to be used in the singular, which is said to be *انگهيا*. The word *چريان*, said to be the plural of *چريا* a bird, is more probably the plural of *چري*. The word *گاو* a cow takes, by contraction, the same plural forms as *گلي*. In the nom. pl. it may become *گاوين*, the *و* being taken as a consonant.

24. A few masculines in *ā* (among others *خدا* God, *ميرزا* a prince, *گدا* a beggar) are of the first declension; since they do not inflect in the singular, and are the same in the nominatives of both numbers. Ex. *خدا سي* from God, *ميرزا* princes, *گدامون مين* among beggars.

a. Among these invariable nouns in *ā* are *امرا* a noble or nobles, *پيشوا* a poet, *ملا* a doctor, *لالا* master, *بابا* father, *پتا* father, *اُسَتا* a leader, *اُسَتا* a barber, *دریا* a river; with a few others, chiefly proper names. One or two nouns, such as *راجا* a king, *چچا* a

paternal uncle, may belong indifferently to the first or to the second declension. Arabic nouns in *ي* do not inflect. The *ي* is changed to *ا* before the affixes of the plural. Ex. *دَعْوِي* *a claim*, abl. pl. *دَعْوَاءُون سِي*.

b. Of masculines in *in*, the *ن* is rejected in the inflected plural. Ex. *سَاءِيْن* *a religious mendicant*, abl. pl. *سَاءِيُون سِي*. Masculines in *نُو* (the *n* being the *nūn-i-ghunna*) in the inflected plural, generally drop the *و*, and they may also drop the *ن*. Ex. *پَانُو* (*pānw*) *a foot*, abl. pl. *پَانُون سِي* (*panon se*), or *پَاعُون سِي*. Masculines in *e* or *o* drop their finals (by contraction) before the plural affixes; so *پَاعِي* *a foot*, abl. pl. *پَاعُون سِي*; *گِھَامُو* *a wound*, *گِھَامُون سِي*.

c. Dissyllables with any short vowel in the first syllable, and *fatha* in the second, drop the *fatha* when, in the course of inflection or derivation, a syllable is added beginning with a vowel. Ex. *جِگَہِيْن* *a place*, *بِرْسُون* *a year*.

25. THE SECOND DECLENSION

comprises most masculine nouns in *ا*— (*a*), *آ*— (*ā*), or *ان*— (*ān*), which are declined like

گِلا *the Neck*.

	SINGULAR.	PLURAL.
Nom.	گِلا the neck.	گِلي necks.
Gen.	گِلي <i>or</i> کِا <i>or</i> کِي of the neck.	گِلُون کِا کِي of necks.
Ac. & Dat.	گِلي کُو { the neck, <i>or</i> to the neck.	گِلُون کُو { necks, <i>or</i> to necks.
Voc.	اِي گِلي O neck!	اِي گِلُو O necks!
Abl.	گِلي سِي from the neck.	گِلُون سِي from necks.
Locative.	گِلي پَر on the neck.	گِلُون پَر on necks.
	گِلي مِيْن in the neck.	گِلُون مِيْن among necks.

white, not ending in اَ— (ā) is invariable. Thus, سفید گھوڑا *a white horse*, سفید گھوڑوں پر *on white horses*, سفید گھوڑی *a white mare*.

a. Adjectives in اَن— (ān) change analogously to اِن— (en) and اِین— (īn): دسواں گھوڑا *the tenth horse*, دسویں گھوڑی *the tenth mare*.

b. Persian and Arabic adjectives in اَ— and اِی—, with the exception of جدا *separate*, are invariable. Those in اَ— (a) also are invariable, with the exception of such Persian words as, from being in very common use, have accommodated themselves to the Hindī inflections. Among these are, سادہ *simple*, عَمَدَہ *exalted*, بےچارہ *helpless*, شرمندہ *ashamed*, ماندہ *tired*, زادہ *base-born*, بےکارہ *useless*, نادیدہ *unseen*, گندہ *fetid*, خورندہ *gluttonous*, الٰہیدہ ("alāhida) *separate*, کمینہ *mean*, ایکسالہ *annual*, دوسالہ *biennial*, &c. Persian adjectives in اَن— also undergo inflection.

c. An adjective may follow its noun; though this is not the usual order. With a feminine plural, an adjective in اَ— (ā) may take the plural terminations. Ex. گوریوں لڑکیوں میں *fair girls*, گوریوں لڑکیوں میں *among fair boys*, and this whether the adjective precede or follow. In the case of a masculine noun and adjective, the affixes اُن— (on) and اُو— (o) are attached only to the one which is placed last. Ex. گوری لڑکوں میں *or* لڑکی گوروں میں *among fair boys*.

d. Adjectives, when used as concrete nouns, are declinable like nouns. Ex. گورا *fair*, گوری *a fair one (fem.)*, گوریوں میں *among the fair*.

e. The comparative degree is expressed by the adjective governing the ablative. Ex. حبشی سی کالا *blacker than an Abyssinian*. The superlative degree (which implies, strictly, a comparative involving the term "all" as its complement) is expressed by the adjective governing the word سب *all* in the ablative. Ex. سب سی کالا *blacker than all*, which is the same thing as the blackest. To give emphasis, the adjective is repeated, or some adverb is prefixed. Ex. کالا کالا *black black, i.e. very black*, نہایت کالا

extremely black. These combinations are not "superlatives." To call them such, is a fault in grammatical terminology, originating probably in the fact, that the Latin superlative is frequently so translated, being in such cases not a superlative at all. The secondary use of the superlative by the Romans doubtless originated in the reflection, that a man who is "nigerrimus," i.e. "the blackest of all," will probably be "valdè niger" or "exceedingly black";—but it does not follow that a man "valdè niger" is "nigerrimus" in its proper superlative sense. The words *اور* or *زیادہ*, *more*, may be used to make the comparison more distinct.

Ex. *اور کالا* *more black.* In asking which is the greater of two things, it is sufficient to say *کون بڑا ہے* *which is great?* the desire to

institute a comparison being clearly enough implied in the question.

f. The "adjunct of similitude," *سا* *like*, is frequently attached to adjectives, sometimes rendering them more intense, sometimes the reverse, and often without having any appreciable influence on the signification. In this respect it resembles our word "very" in the expression "very good," which, according to the tone of voice in which it is uttered, may indicate that the object in question is either "exceedingly good" or merely "pretty good." Thus *کالا سا* may mean either *blackish* or *very black*. It changes its termination like an adjective. Ex. *کالی سی گھوڑوں پر* *on blackish horses*, *کالی سی گھوڑی* *a blackish mare*. When attached, with the sense of *like*, to a noun or a pronoun, it generally inflects them. Ex. *لڑکی سی*

لڑکی *a child-like or boy-like girl*. It is sometimes preceded by the sign of the genitive. Dr. Gilchrist says, "When comparison relates to an individual, or one of many, *کا* intervenes; as, *انگور کا سا چھالا* *a blister like a single grape*, *انگور سا نیا گوشت* *new flesh like a cluster of grapes*, or the granulations of a wound."

27. The postposition of the genitive case, like an adjective, varies its termination to agree with the governing noun which it qualifies; *کا* being the sign of the genitive

when the governing noun is masculine nominative singular; *کي* when the governing noun is masculine, but *not* nominative singular; *کي* when the governing noun is feminine. Ex. *براہمن کا بیٹا* *the son of a bramin*, *براہمن کی بیٹی سے* *from the son of a bramin*, *براہمن کی بیٹیاں* *the sons of a bramin*, *براہمنوں کی بیٹیاں* *the sons of bramins*, *براہمن کی بیٹی* *the daughter of a bramin*, *براہمن کی بیٹیاں* *the daughters of a bramin*.

a. The reason of this will appear, on reflecting that a genitive case and an adjective are virtually convertible;—*a voice of sweetness* being the same thing as *a sweet voice*, and *a strong man* as *a man of strength*. The design of inflectional variation, in either instance, is to point out the object qualified; i.e. the *voice* in the two former examples, the *man* in the latter. Analogous to this adjective-like variation of the genitive is that of the Latin genitive *cujus, cuja, &c.*

28. The Postpositions, especially those of the locative, are occasionally omitted when the context enables us to supply them. Ex. *رستی کی کناری کھڑا ہونا* *to stand on the side of the road*; *براہمن کی گھر جانا* *to go to the house of the bramin*.

a. A number of words, with this ellipsis of the casual sign, (and governing the genitive with *کي*, unless they happen to have been originally feminine nouns, in which case, of course, they govern the genitive with *کی*) supply the place of our prepositions *before, behind, above, near, &c.*, (the translation of the Hindūstānī equivalents of these being, literally, “*in the front of,*” “*in the rear of,*” “*on the top of,*” “*to or in the vicinity of,*” &c.) Since they require the sign of the genitive, instead of merely inflecting the word like the simple postpositions enumerated in § 21, these words are termed “compound postpositions.” Among the feminine compound post-

positions are *طرف* *towards* (literally "to the side," *طرف* being a feminine noun signifying a "side"), *طرح* *like* ("in the manner"), *مَعْرِفَت* *for the sake*, *نِسْبَت* *in respect*, *بَابَت* *on the subject*, *مَعْرِفَت* *by means*. The masculine compound postpositions are much more numerous. They consist of locative cases of masculine nouns (with ellipsis of the locative postposition), inflected participles and adjectives. All adjectives or participles used postpositively are masculine. One exception has crept in—that of *مانند* *like*, which (we are told) a Munshī attached to the College at Fort William once used, by a slip of the tongue or pen, with *کي* instead of *کی*. Rather than acknowledge himself in error, he decreed that it might be used in either gender. His dictum has been generally admitted; but it ought to be discountenanced, since it needlessly destroys the universality of the rule, that feminine compound postpositions are all of them originally feminine nouns. Among the masculine compound postpositions, are—

پاس <i>near</i> .	نزدیک <i>near</i> .	ہاتھ <i>into the hand</i> .
ساتھ <i>along with</i> .	اندر <i>within</i> .	قابل <i>capable</i> .
آگي <i>in front</i> .	ماری <i>by reason</i> .	لائق <i>worthy, fit</i> .
پیچھے <i>behind</i> .	باہر <i>outside</i> .	موجب <i>by means</i> .
بیچ <i>among</i> .	سوا <i>except</i> .	پار <i>across</i> .
لی <i>on account</i> .	عوض <i>instead</i> .	تلی <i>beneath</i> .
واسطی <i>on account</i> .	بدلی <i>in exchange</i> .	مطابق <i>conformable to</i> .
یہاں <i>at the abode</i> .	سامہنی <i>in front</i> .	تئیں <i>up to</i> .
برابر <i>equal to</i> .	اوپر <i>above</i> .	کنی <i>near</i> .
نیچے <i>beneath</i> .	باعث <i>by reason</i> .	بہاویں <i>in the percep-</i> <i>tion</i> .
سبب <i>by reason</i> .	موافق <i>according to</i> .	

These words may either follow or precede their genitive. Ex. *پاس براہمن کی* or *براہمن کی پاس* *near the bramin*. The former is the more usual arrangement. The sign of the genitive is some-

times omitted with them. Ex. دروازي نزديك *near the door*, for دروازي كي نزديك.

29. The Hindūstānī borrows largely from the Arabic and Persian languages; and the words borrowed are sometimes treated according to the rules of inflection peculiar to their own language. This is like our retaining the French sign of the genitive in such borrowed phrases as *coup de grace*, or our using *phænomena* and *radii* as the plurals of *phænomenon* and *radius*. These peculiarities, most of them being noted in the Dictionary, need not detain the attention of the beginner.

a. PERSIAN CONSTRUCTIONS.

In Persian there is no distinction of genders. The distinction of sex is indicated, as in our own language, by the use of different words — Ex. مرد *a man*, زن *a woman*; or by the aid of the words نر *male*, and ماده *female*. The “relation of the genitive case” (اضافت) is indicated by placing the governing noun first, with the vowel *kasra* attached to it. Ex. شهر بغداد *the city of Bagdad*. A noun qualified by an adjective takes the same sign, the adjective being placed last. Ex. زبان شیرین *a sweet tongue*. When the adjective is placed first, the two words form a compound adjective. Ex. شیرین زبان *sweet-tongued*. When the noun ends in *hā-i-mukhtāfī* or in *yā-i-ma”rūf*, hamza must be employed to enounce the *kasra*. Ex. بنفشه زیبا *a beautiful violet*, ماهی دریای *the fish of the sea*. Since hamza can occur in such a position for no other purpose, the *kasra* in this case need not be written. The omission of the *kasra* leads many into the mistaken notion that the hamza (*i.e.* the *spiritus lenis*) assumes the sound of a vowel in this case. After long *ā* or *ū*, the hamza is followed by *yā-i-majhūl*. Ex. پاشای مصر *the Pasha of Egypt*, گیسوی دلداری *the ringlet of a mistress*. Whatever be the sign

of the *izāfat*, its sound seems to be invariably that of a short *ē* between a *kasra* and a *yā-i-majhūl*.

b. The termination of the plural in Persian for things with life is *ān*, and for things inanimate *hā*. Ex. *ساقی* *a cup-bearer*, pl. *ساقیان*; *سال* *a year*, *سالها*. Nouns ending in *hā-i-mukhtafī* substitute *گ* before the termination *ān* of the plural. Ex. *مانده* *wearied*, *ماندگان*.

c. The plural is sometimes formed in corrupt imitation of the Arabic, as in *صوبجات* *provinces*, from *صوبه*.

d. The vocative is formed poetically by adding *ā*. Ex. *دل* *O heart!* from *دل*.

e. The comparative degree of adjectives is formed by adding *تر*; the superlative by adding *ترین*. Ex. *به* *good*, *بهتر* *better*, *بهترین* *best*.

f. Both Persian and Arabic prepositions are used in Hindūstānī. In construction with a Hindī word, they are used either with the Hindūstānī sign of the genitive, or simply with the inflected form of the word, if it be capable of inflection. With a Persian or Arabic word, they may take either the Persian sign of the genitive, or the Hindūstānī sign, or both or neither. Ex. *بدون خدا* or *بدون خدا* *without God*; *بدون مری کی* *without a patron*; *بدون از کھانی* *without eating*. Several of these prepositions, such as *on*, *در* *in*, cannot, with propriety, be used in connexion with words of Hindī origin.

g. ARABIC WORDS

form their plurals in such a diversity of ways, as nearly to defy classification, at least for any practical purpose. The student of Hindūstānī need not disquiet himself on this score, since he will find in the Dictionary all the plurals which he may meet with in reading. It may, however, be worth his while to bear in mind one or two facts of Arabic inflection, such as the following.

h. Almost every Arabic word is derived from some verbal root consisting of three letters. The root *فعل* *action* (consisting of the

three letters ف, ع, and ل) is the example employed in the native grammars.

i. The model (or, as it is technically termed, the *measure*) of the active participle is فاعِل; of the passive, مفعول. On these measures are formed, from عِلْم *knowledge*, عالِم *a learned man*, and معلوم *known*; from مَلِك *dominion*, مالك *an owner*, and مملوك *a slave*. The student will meet with hundreds of instances of these forms; and his making himself acquainted with the “measure,” will enable him to add considerably, without additional effort, to his stock of words.

j. The feminine is commonly formed by adding ة (which, in Hindūstānī, becomes ه or ت) and the plural feminine by adding ات. Thus from موجود *existing*, comes the feminine موجودة, and the fem. pl. موجودات *existing things*.

k. Participles, implying usually something habitual, are formed on the measures فعيل and فعول. Thus, from صَبْر *patience*, comes صابر, signifying patient on some particular occasion, and صبور habitually patient. The plural of فعيل is فعلا. Many words on this measure will be met with. Ex. علما *the learned*, from علیم; حكما *the wise*, from حكيم.

l. A common form of the plural of trilateral words is أفعال. Ex. أخبار *information*, أخبار *news*; حُكْم *an order*, pl. أحكام.

m. Words of four or more letters often conform in the plural to the model مساجد, from مسجد *a mosque*.

n. The examples أنبياء from نبي *a prophet*, خطوط from خط *a letter*, كُتُب from كتاب *a book*, will give the reader an idea of those multiform “broken plurals,” or rather collective nouns, for which even the Arabic scholar often finds his dictionary a more convenient book of reference than his grammar.

o. Arabic “broken plurals,” being properly collective nouns, are not necessarily of the same gender as the singular: thus, of the

feminine word **طرف** *a side*, the plural **أطراف** is masculine; and of **ولد** *a son*, the plural **أولاد**, *descendants*, is feminine. They are frequently treated in Hindūstānī as singulars. Ex. **میرا احوال** *my circumstances*; and the Hindī plural affix **وں** is sometimes redundantly attached. Ex. **حکم** *an order*, pl. **احکام**, abl. pl. **احکاموں سے**.

p. The comparative or superlative is formed on the measure **أفعل**. Ex. **أكبر** *greater or greatest*, from **كبير** *great* (root **كبر**). An emphatic form of the attributive is **فعل**. Ex. **ظالم** *very tyrannical*, from **ظلم** (root **ظلم**).

q. Arabic nouns have three cases, the Nom. in **ـُ**, Gen. in **ـِ**, Acc. in **ـَ** (or, with the tanwīn, **ـً**, **ـٍ**, **ـًا**). In Arabic construction, prepositions, separate or attached, govern the genitive. Ex. **لِلَّهِ الْحَمْدُ** *to God (be) the praise!* The vowel of the case is dropped when no Arabic word follows in construction; thus, **لِلَّهِ** *by God*; but the casual sign remains in accusatives used adverbially, such as, **إِتِّفَاقًا** *by chance*, **قَصْدًا** *intentionally*, **صَرِيحًا** *plainly*.

r. It is not always easy for a person not versed in the Arabic language to distinguish which are the three *radical* letters in an Arabic word. If the word contain three letters, none of which occur in the word **يَتَسَمَّنُوا**, those three letters are radical. Thus in **مُعَاقِبَت**, the radical letters can be no others than **ع**, **ق**, and **ب**. Where this distinction will not serve, the student, when desirous of ascertaining the root, must consult his Dictionary, where the root is indicated under each of its derivatives.

CHAPTER III.

OF THE PRONOUN.

30. THE Declension of the Pronouns differs in some respects from that of the Nouns.

a. The genitives of the First and Second Personal Pronouns are more properly Pronominal Adjectives.

31. FIRST PERSON.

	Sing.		Plural.
Nom.	مَیں I.		ہم we.
Gen.	میرا میری میری my.		ہمارا ہماری ہماری our.
Acc. & Dat.	مجھے کو or مجھی { me, or to me.		ہم کو or ہمیں { us, or to us.
Abl.	مجھ سے from me.		ہم سے from us.

32. SECOND PERSON.

Nom.	تُو or تَیں thou.		تُم you.
Gen.	تیرا تیری تیری thy.		تمہارا تمہاری تمہاری your.
Acc. & Dat.	تجھے کو or تجھی { thee, or to thee.		تُم کو or تمہیں { you, or to you.
Voc.	اے تُو O thou!		اے تُم O you!
Abl.	تجھ سے from thee.		تُم سے from you.

33. THIRD PERSON, AND REMOTE DEMONSTRATIVE.

Nom.	وہ { he, she, it, that.		وی they.
Gen.	اُس کا کی { his, of him, &c.		اُن کا کی { their, of them, &c.
Acc. & Dat.	اُس کو or اُسی { him, or to him.		اُن کو or اُنہیں { them, or to them.
Abl.	اُس سے from him.		اُن سے from them.

34. PROXIMATE DEMONSTRATIVE.

	SINGULAR.		PLURAL.
Nom.	یہہ this.		یہی these.
Gen.	اس کا کی کی of this.		ان کا کی کی of these.
Acc. & Dat.	اس کو or اسی { this, or to this.		ان کو or انہیں { these, or to these.
Abl.	اس سے from this.		ان سے from these.

35. The Interrogative Pronoun, کون *who, which, what?* the Relative, جو or جون; and the Correlative, سو or تون *he, she, it, that*, are the same in the nominatives of both numbers. In other respects they are declined like یہہ. Examples: کس کو *to whom?* جس سے *from whom*, تن سے *from those*.

36. The Interrogative, کیا *what?* (inflected form کاهی) is generally used without any substantive. کوی (inflected form کسی) is an indefinite pronoun, applied generally to persons, and signifies, *some one, any one, a certain one, &c.* The Indefinite, کچھ (inflected form کسو), *some, something, any thing, &c.*, is generally applied to things.

a. These three pronouns are the same in the singular and plural. In the plural sense, the indefinites, before a postposition, may become کنہیں or کنی; but this happens rarely.

37. THE REFLECTIVE PRONOUN.

Nom.	آپ	Myself, thyself, ourselves, &c.
Gen.	آپ کا or اپنا	Of myself; my own; thy own; &c.
Acc. & Dat.	آپ کو or اپنی کو	Myself, to myself, &c.
Abl.	آپ سے or اپنی سے	From myself, &c.

a. The word آپس, with the postposition میں in, frequently occurs as an inflected plural form of this pronoun; thus, آپس میں among themselves, &c. The pronoun آپ is invariably the nominal substitute of the agent (or nominative to the verb) in the sentence where it occurs, as will be explained in the Syntax.

b. To the inflections تم, ہم, اُن, اُن, اُن, اُن, اُن, the plural sign on may be superadded for the sake of emphasis, provided no noun with a similar termination immediately follow; and the finals of each of these, except ہم, may be aspirated, when used either with or without the affix on. Thus اُن میں or اُن میں کو to us; اُن میں or اُن میں کو among them. In like manner, the word سب, all, becomes سبہوں in the inflected plural.

c. The adjunct of similitude سا (see § 26.f.), combined with the inflected forms of یہ, وہ, کون, جون, and تون, produces the nominal adjectives ایسا like this, such, ویسا like that, کیسا what like? جیسا as, such as, تیسا like that.

d. It will be found also joined to pronouns in their uninflected state: thus, کونسا which? what? what sort of? and analogously جوئسا whichever, تونسا that. In the compound کوئی سا, some one, a certain, somebody, it has no appreciable influence.

e. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, جو کوئی whoever, جو کچھ whatever, جس کسی کو to whomsoever, کن کن حیلوں سی with what (i.e. with how many, or with what various) artifices! کچھ جس جس میں from whichever, کچھ جس جس میں in whatever, کچھ کچھ somewhat, کچھ نہ کچھ something or other.

CHAPTER IV.

OF THE VERB (فعل).

38. THERE is only one conjugation for all Hindūstānī Verbs.

39. The second person singular of the imperative is called the *root*, because all the tenses, &c. are derived from this simplest and shortest part of the verb (as *walking, walked, walkedst*, &c. in English are formed from the root *walk*), by the addition of some termination.

40. The infinitive is formed by adding نا (nā) to the root. Ex. بولنا *to speak*, or *the act of speaking*.

41. The past participle, or simple past tense, is formed by adding ا (ā). Ex. بولا *spoken*, مین بولا *I spoke*; the present participle, or simple present tense, by adding تا (tā). Ex. بولتا *speaking*, مین بولتا *I speak*.

42. The past conjunctive participle is either the same as the root, or it is formed by adding one or other of the terminations ی (e), کی (ke), کر (kar), کرکی (karke), or کرکر (karkar). Ex. بول, or بولی, or بولکی, or بولکر, or بولکرکی, or بولکرکر *having spoken*.

a. The past conjunctive participle is so termed because it involves the sense of a past tense and a conjunction:—"having drunk the poison, he expired," being equivalent to "he drank the poison and expired."

43. The aorist (or indefinite future) is formed by adding the terminations $\text{ون} - (\bar{u}n)$, $\text{ي} - (e)$, $\text{ي} - (e)$; $\text{ين} - (en)$, $\text{و} - (o)$, $\text{ين} - (en)$. The future definite is formed by the addition of the syllable $\text{گا} (gā)$ to the aorist. Ex. مَين بولون *I may speak*, مَين بولونگا *I will speak*.

44. The imperative second pers. sing. is the *root*. The other persons of the imperative are supplied by the aorist. Ex. بول *speak (thou)*, بولو *speak (you)*, بولين *let them speak*.

a. Respectful and precativ forms of the future and imperative are obtained by adding $\text{يي} - (iye)$, $\text{ييگا} - (iyegā)$, or $\text{يو} - (iyo)$. Ex. بوليبي or بوليبيگا *be pleased to speak*, بولي *may ye speak*, &c.

45. The defective auxiliary (which, besides being the substantive verb, supplies the place of both the English auxiliaries *to have* and *to be*) possesses only two tenses, a past and a present. The past is $\text{تھا} (thā)$. Ex. مَين تھا *I was*, مَين بولا تھا *I had spoken*, مَين بولتا تھا *I was speaking*. The present tense has nearly the same inflections as an aorist; being $\text{هون} (hūn)$, $\text{هي} (hai)$, $\text{هي} (hai)$, $\text{هين} (hain)$, $\text{هو} (ho)$, $\text{هين} (hain)$. Ex. مَين هون *I am*, مَين بولا هون *I have spoken*, مَين بولتا هون *I am speaking*.

46. When it has been further stated that the verbal terminations in $\bar{a}$ are changeable, like nouns and adjectives, to $\text{ي} - (e)$ in the plural masculine, to $\text{ي} - (\bar{i})$ in the fem. sing., and to $\text{يان} (iyān)$ or $\text{ين} (\bar{i}n)$ in the fem. pl., all the inflections of a regular verb have been detailed; as will be seen on examining the following example:

Root, بول Speak.

INFINITIVE, بولنا *to speak*.PAST PARTICIPLE, بولا *spoken*.PRESENT PARTICIPLE, بولتا *speaking*.

PAST CONJUNCTIVE PART. بولکي, بولي, بول } *having spoken*.
 بولکرکي, بولکر, or بولکرکر }

PAST TENSES.

Sing.

SIMPLE PAST TENSE.

Plural.

مَين بولا I spoke.

تُو بولا thou spokest.

وُه بولا he spoke.

هَم بولي we spoke.

تُم بولي you spoke.

وِي بولي they spoke.

PLUPERFECT.

مَين بولا تها I had spoken.

تُو بولا تها thou hadst spoken.

وُه بولا تها he had spoken.

هَم بولي تهي we had spoken.

تُم بولي تهي you had spoken.

وِي بولي تهي they had spoken.

COMPOUND PERFECT.

مَين بولا هون I have spoken.

تُو بولا هي thou hast spoken.

وُه بولا هي he has spoken.

هَم بولي هين we have spoken.

تُم بولي هو you have spoken.

وِي بولي هين they have spoken.

PRESENT TENSES.

SIMPLE PRESENT TENSE.

مَين بولتا I speak.

تُو بولتا thou speakest.

وُه بولتا he speaks.

هَم بولتي we speak.

تُم بولتي you speak.

وِي بولتي they speak.

Sing.	IMPERFECT.	Plural.
مَين بولتا تها I was speaking.		هم بولتي تهي we were speaking.
تو بولتا تها thou wast speaking.		تم بولتي تهي you were speaking.
وہ بولتا تها he was speaking.		وي بولتي تهي they were speaking.

COMPOUND PRESENT.

مَين بولتا هون I am speaking.	هم بولتي هين we are speaking.
تو بولتا هي thou art speaking.	تم بولتي هو you are speaking.
وہ بولتا هي he is speaking.	وي بولتي هين they are speaking.

FUTURE TENSES.

AORIST.

مَين بولون I may speak.	هم بولين we may speak.
تو بولي thou mayest speak.	تم بولو you may speak.
وہ بولي he may speak.	وي بولين they may speak.

FUTURE.

مَين بولونگا I will speak.	هم بولينگي we will speak.
تو بولينگا thou wilt speak.	تم بولوگي you will speak.
وہ بولينگا he will speak.	وي بولينگي they will speak.

IMPERATIVE.

بول speak (thou).	بولو speak (you).
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RESPECTFUL & PRECATIVE FORMS.

بوليگا or بوليگا be pleased to speak.

بوليو may you (&c.) speak.

47. Five additional compound tenses are formed by borrowing certain tenses of the verb *هو* *be*, or *become*, which, when combined with a past participle, must, like the

defective auxiliary, be translated in English by the verb *To have*.

a. The tenses borrowed from the verb *هو*, *become*, are the following :

Singular.	AORIST.	Plural.
$\left. \begin{array}{l} \text{میں ہوؤں} \\ \text{ہوں or} \end{array} \right\}$ I may or shall be.		$\left. \begin{array}{l} \text{ہم ہوویں} \\ \text{ہوں or ہوئیں or} \end{array} \right\}$ we may be.
$\left. \begin{array}{l} \text{تو ہووی or ہوئی} \\ \text{ہو or} \end{array} \right\}$ thou mayest be.		$\left. \begin{array}{l} \text{تم ہوو or ہو} \end{array} \right\}$ you may be.
$\left. \begin{array}{l} \text{وہ ہووی or ہوئی} \\ \text{ہو or} \end{array} \right\}$ he may be.		$\left. \begin{array}{l} \text{وی ہوویں} \\ \text{ہوں or ہوئیں or} \end{array} \right\}$ they may be.

FUTURE.

$\left. \begin{array}{l} \text{میں ہوونگا} \\ \text{ہونگا or} \end{array} \right\}$ I shall or will be.		$\left. \begin{array}{l} \text{ہم ہوونگی} \\ \text{ہوئیںگی or} \\ \text{ہونگی or} \end{array} \right\}$ we will be.
$\left. \begin{array}{l} \text{تو ہوویگا} \\ \text{ہوگا or ہوئیگا or} \end{array} \right\}$ thou wilt be.		$\left. \begin{array}{l} \text{تم ہووگی} \\ \text{ہوگی or} \end{array} \right\}$ you will be.
$\left. \begin{array}{l} \text{وہ ہوویگا} \\ \text{ہوگا or ہوئیگا or} \end{array} \right\}$ he will be.		$\left. \begin{array}{l} \text{وی ہوونگی} \\ \text{ہوئیںگی or} \\ \text{ہونگی or} \end{array} \right\}$ they will be.

CONDITIONAL OR OPTATIVE.

میں ہوتا	I become.	ہم ہوتی	we become.
تو ہوتا	thou becomest.	تم ہوتی	you become.
وہ ہوتا	he becomes.	وی ہوتی	they become.

b. By means of these, employed as auxiliaries, the following may be added to the tenses of بول :

Singular.	PAST AORIST.	Plural.
مَين بولا هُوَن I may have spoken.		هَم بولي هُوَين we may have spoken.
تُو بولا هُوَي { thou mayest have spoken.		تُم بولي هُوَو { you may have spoken.
وَه بولا هُوَي he may have spoken.		وَي بولي هُوَين { they may have spoken.

PAST FUTURE.

مَين بولا هُوَنگا I shall have spoken.	هَم بولي هُوَينگی { we shall have spoken.
تُو بولا هُوگا { thou shalt have spoken.	تُم بولي هُوگی { you shall have spoken.
وَه بولا هُوگا { he shall have spoken.	وَي بولي هُوَينگی { they shall have spoken.

PAST CONDITIONAL.

مَين بولا هُوَتَا (if) I had spoken.	هَم بولي هُوَتِي (if) we had spoken.
تُو بولا هُوَتَا thou hadst spoken.	تُم بولي هُوَتِي you had spoken.
وَه بولا هُوَتَا he had spoken.	وَي بولي هُوَتِي they had spoken.

PRESENT AORIST.

مَين بولتا هُوَن I may be speaking.	هَم بولتي هُوَين we may be speaking.
تُو بولتا هُوَي { thou mayest be speaking.	تُم بولتي هُوَو { you may be speaking.
وَه بولتا هُوَي he may be speaking.	وَي بولتي هُوَين { they may be speaking.

PRESENT FUTURE.

مَين بولتا هُوَنگا I will be speaking.	هَم بولتي هُوَينگی { we will be speaking.
تُو بولتا هُوگا { thou wilt be speaking.	تُم بولتي هُوَوگی { you will be speaking.
وَه بولتا هُوگا he will be speaking.	وَي بولتي هُوَينگی { they will be speaking.

48. If the root of the verb end in ا—(ā) or و—(o), the letter ي is inserted, for the sake of euphony, before the ا—(ā) of the past participle. Ex. پا *find*, پایا *found*, کھو *lose*, کھویا *lost*.

a. When the affixed termination ā is changed to e or ī, the ي is replaced by hamza (§ 11. j.). The verbs ٺي *take*, دي *give*, and ڪر *make*, become in the past participle ٺيا, ڏيا, ڪيا; in the fem. ٺي, ڏي, ڪي, (§ 11. j.), and in the fem. pl. ٺين, ڏين, ڪين, or more rarely ٺيان, &c. The verb ڃا *go*, makes ڳيا *gone* (§ 11. j.); مړا *die*, مړا (mū'ā) *dead*; and هڻا *become*, هڻا (hū'ā). This participle هڻا may be added to a past or present participle when employed participially, and not in construction with an auxiliary verb. Ex. ٻولا هڻا *spoken*, ٻولتا هڻا *speaking*.

b. The verb نڪل *issue*, makes نڪلا in the past participle, on the principle stated at § 24. c.

c. In the second form of the past conjunctive participle, the verbs ٺي, ڏي, ڪر, and هڻا, become ٺي, ڏي, ڪي, and هڻي. The verb آ, *come*, takes آن and آنڪي, as well as the regular آ, آڪي, &c.

d. In the aorist and future tenses, roots ending in ā or e or o may take و, for the sake of euphony, before the terminations beginning with e—(§ 11. j.) ٺي and ڏي generally make, by contraction, ٺون, ڏون, ڏي, &c.; dropping the ي of the root. نڪل makes نڪلون &c. (§ 24. c.)

e. In the respectful imperative, the verbs ڪي, ڏي, and ڪر, change to ڪي, ڏي, ڪي, and assume the affixes جي (je), جيي (jiye), جو (jo), جيو (jiyo). Ex. ڪي جي, ڏي جي, ڪر جي, &c. ڪريجي and ڪريجي *occur*, but very rarely. هڻا becomes هڻجي, &c.

49. The Passive Voice is formed by adding the verb جانا, *to go*, in such tense as may be requisite, to the simple past participle, agreeing in gender and number with the nominative.

Ex. مین مارا جاءونگا *I shall be struck.*

وہ ماری گئی *She was struck.*

a. It has been already mentioned (§ 46.) that the termination ā of verbs becomes ī in the fem. sing., and īn or iyān in the fem. pl.; as, وہ بولی *she spoke*, وہ بولیگی *she will speak*, وہی بولیں گی *they (females) will speak*. But when two or more feminine plurals come together in a tense, the last only (in general) takes the plural sign; as, دو رنڈیاں بولتی تھیں *two women were speaking* (instead of بولتیاں تھیں). وہی دیکھی گئی ہوئے گی *they (females) will have been seen*.

CHAPTER V.

OF INDECLINABLE WORDS.

50. INDECLINABLE words, unless there were something to be said upon their historical etymology, belong only to the Syntactical part of Grammar. The most useful Postpositions, answering to our English Prepositions, will be found in the Chapter of the Nouns. The Adverbs and other Indeclinable words may be found in the Dictionary. The following are given here, because the sooner they are committed to memory the better.

هان or هو yes.

نهين no, not.

مت do not.

اب now.

تب then.

كب when?

جب when.

وهان there.

يهان here.

كهان where?

جهان where.

آج to-day.

كل { yesterday,
or to-morrow.

اور and.

كه that.

اگر if.

يا or.

كهي ever.

يهان تك to such a degree.

يون thus.

پھر again.

بہت much, very.

زیادہ more.

بس enough.

{ نهين تو (if) not then,
otherwise.

شايد perhaps.

هميشه always.

وغیره et cætera.

ليكن but.

پر but.

بہی also.

تو then.

شاباش Bravo!

خبردار Have a care!

افسوس Alas!

هت Fie! Begone!

چپ Silence!

چپ رهو Remain silent!

CHAPTER VI.

OF THE NUMERALS.

51. THE Numerals, up to Twenty, are as follow :—

FIGURES.				FIGURES.			
Eng.	Arab.	Ind.		Eng.	Arab.	Ind.	
1	۱	१	ایک	11	۱۱	۹۹	اگارہ
2	۲	۲	دو	12	۱۲	۹۲	بارہ
3	۳	۳	تین	13	۱۳	۹۳	تیرہ
4	۴	۴	چار	14	۱۴	۹۴	چودہ
5	۵	۵	پانچ	15	۱۵	۹۵	پندرہ
6	۶	۶	چھ	16	۱۶	۹۶	سولہ
7	۷	۷	سات	17	۱۷	۹۷	سترہ
8	۸	۸	آٹھ	18	۱۸	۹۸	اتھارہ
9	۹	۹	نَو	19	۱۹	۹۹	انیس
10	۱۰	۱۰	دس	20	۲۰	۲۰	بیس

52. Both the Arabic and Indian Figures are read, as in English, from left to right. Thus, ۱۸۴۲ = ۹۸۴۲ = 1842.

53. Above Twenty, numbers may be conveniently reckoned by scores, (کوری).

Ex. ایک کوری پانچ One score five, or 25.

تین کوری پندرہ Three score fifteen, or 75.

a. There are names for each of the numbers up to a Hundred such as, 30 تیس, 59 انسٹھ, &c. These may be found in the Dictionary.

OF THE NUMERALS.

b. When the word **ایک**, *one*, is added to a number, it may convey the meaning of *near* or *about*. Thus, **سو ایک** *About a hundred*, **گھڑی دو ایک بعد** *Two hours or so afterwards*.

c. The letters of the Arabic Alphabet are employed to denote numbers, with the powers assigned to them in the following arrangement, which is that of the Hebrew Alphabet.

$\begin{matrix} 50 \\ 40 \\ 30 \\ 20 \end{matrix}$ کلمن	$\begin{matrix} 10 \\ 9 \\ 8 \end{matrix}$ حطی	$\begin{matrix} 100 \\ 90 \\ 80 \end{matrix}$ هوز	$\begin{matrix} 1 \\ 2 \\ 3 \\ 4 \\ 5 \\ 6 \\ 7 \\ 8 \\ 9 \end{matrix}$ أجد
$\begin{matrix} 500 \\ 400 \\ 300 \\ 200 \\ 100 \end{matrix}$ ضظع	$\begin{matrix} 500 \\ 400 \\ 300 \\ 200 \end{matrix}$ خذ	$\begin{matrix} 100 \\ 200 \\ 300 \\ 400 \end{matrix}$ قرشت	$\begin{matrix} 60 \\ 70 \\ 80 \\ 90 \end{matrix}$ سعنص

Ex. **شجع** = 373, **تك** = 427.

CHAPTER VII. OF DERIVATION.

54. MANY Abstract Nouns are formed from Adjectives, with occasionally some modification, by subjoining the terminations **ای** (*ī*), **پن** (*pan*), or **تا** (*tā*). Ex. **برائی** *badness*, **موتاپن** *fatness*, **کوملتا** *softness*, from **برا** *bad*, **موتا** *fat*, **کومل** *soft*.

a. The root of many verbs is in common use as a noun. Ex. **بول** *speech*, **مار** *a beating*.

b. So also the present or past participle in either gender. Ex. **بولتا** *the faculty of speech*, **بڑھتی** *increase*, **کہا** *an order*, **بولی** *speech*.

55. The performer of any act is frequently denoted by a noun, formed by adding **والا** or **ھارا** to the inflected infinitive of a verb. Ex. **گانیوالا** *a singer*, **مارنیھارا** *a smiter*.

a. The following Affixes are of frequent application in the production of Derivative Nouns :

ر	Ex.	سنار	a goldsmith,	from	سونا	gold.
ی	...	سندیس	a messenger,	...	سندیس	a message.
دار	...	زمیندار	a landholder,	...	زمین	land.
گار	...	گناهگار	a sinner,	...	گناه	sin.
گر	...	سوداگر	a merchant,	...	سودا	trade.
ستان	...	قبرستان	a burying-place,	...	قبر	a grave.
پور	...	غازیپور	city of Ghāzi,	...	غازی	} Proper names.
آباد	...	حیدرآباد	of Haidar,	...	حیدر	
دان	...	قلمدان	a pen-case,	...	قلم	a pen.
گاه	...	لشکرگاه	a camp,	...	لشکر	an army.
یل	...	بگھیل	a tiger's whelp,	...	باگھ	a tiger.
یتا	...	بہمنیتا	a young bramin,	...	براہمن	a bramin.
چہ	...	دیگچہ	a kettle,	...	دیگ	a cauldron.
vice	...	رسی	a string,	...	رسا	a rope.

b. Adjectives may be formed from substantives, by prefixing—

ا	Ex.	ایہل	fruitless,	from	پہل	fruit.
نا	...	ناامید	hopeless,	...	امید	hope.
لا	...	لاچار	helpless,	...	چارہ	help.
ن	...	نڈر	fearless,	...	ڈر	fear.
بی	...	بیخبر	incautious,	...	خبر	intelligence.

Ex. هم آهنگ	concordant,	from	آهنگ	sound.
س ... سروب	well formed,	...	روب	form.
ك ... كروب	ill formed,	...	روب	form.

or by affixing :

Ex. بازارى	of the market,	from	بازار	market.
مند ... دولتمند	wealthy,	...	دولت	wealth.
دار ... وفادار	faithful,	...	وفا	fidelity.

c. Of the Adverbs, several are derived from the pronouns; as is apparent in the case of *یہاں* here, *وہاں* there, *کہاں* where? *جہاں* where; *جب* when? *کب* when? and such like. It should be remembered, that interrogatives begin with *ک* (k) and relatives with *ج* (j).

d. The Ordinals are, *پہلا* first, *دوسرا* second, *تیسرا* third, *چوتھا* fourth, *پانچواں* fifth, *چھٹھا* sixth, *ساتواں* seventh, and so on, being formed by adding *wān* or *ān* or *hā* to the Cardinals.

e. Proportionals and Reduplicatives are formed by adding *گنا*, or, more especially with reference to the folds or rows of any material, *تہا* or *پرتا* or *پترا*, to the cardinal, in a modified form or otherwise. Ex. *اکتھا* single, *دس گنا* tenfold. Of the equivalent Persian affixes, *چند* can be used only with Persian numerals, whilst *برابر* and *تہ* may be subjoined to the Hindī numerals also. Ex. *دو برابر* twice as much.

56. Many transitive verbs are formed from intransitives, and causals from transitives, by adding *ا*—(ā) or *وا* (wā), and sometimes *و*—(o), to the root. Ex. *دورنا* to run, *دورانا* to cause to run.

a. The vowel of the primitive root is generally shortened before the causal affix: thus, *دوبنا* to be drowned, *دوبنا* to drown.

b. If the root end in ā, ī, e, or o, the letter ل is inserted before the causal sign, and the vowel of the root is shortened and sometimes altered. Ex. کھاتا *to eat*, کھلانا *to feed*, پینا *to drink*, پلانا *to cause to drink*.

c. چمکنا *to glitter*, makes چمکانا *to cause to glitter*, according to § 24 c.

d. A few roots in ڄ take lā or āl as the causal sign. Ex. دیکھنا *to see*, دکھانا or دکھلانا *to show*, بیٺهنا *to sit*, بٺهنا or بٺلانا or بیٺهالنا *to seat*; the vowel of the primitive not being usually shortened before the affix āl.

e. Many transitives are formed by lengthening the vowel (or the last vowel in dissyllables), if short, of the intransitive root. Ex. کٽنا *to be cut*, کاٽنا *to cut*, ڄرنا *to be joined*, ڄوڙنا *to join*. Such formations of this class, as بیچنا *to sell*, from بکنا *to be sold*, being reducible to no rule of any practical value, belong rather to the Dictionary than to the Grammar.

f. Of the two causal terminations ā and wā, the latter usually indicates the causal of a neuter. Thus, from بننا *to be built*, بنانا means *to build*, while بنوانا means *to cause to be built*.

g. Verbs are derived from nouns and adjectives; as, ڇوڙانا *to widen*, from ڇوڙا *wide*; لٽيانا *to kick*, from لات *a kick*: but the change which the primitive word undergoes in such cases is reducible to no rule of any practical value; so that these words fall within the province of the Dictionary, and not of the Grammar.

CHAP. VIII.

OF THE SYNTAX. (نحو)

57. OF the three essential parts of a sentence, the subject, the predicate, and the verb, the subject in Hindūstānī (*i. e.* the nominative, or agent) comes first, and the verb comes last. Ex. وہ قدیر ہے *He is Almighty*; ہم ان کو دیکھیں گے *We shall see them*.

a. It is in accordance with this principle of arrangement that, in a compound tense, the auxiliary follows the participle; the participle being either the predicate, or a part of it.

b. The relative positions of the words which modify the three principal parts of a sentence will be mentioned, as we come to treat of the syntax of each. In poetry, and in poetical prose, great licence is assumed in the matter of arrangement.

58. The order of an interrogative sentence does not differ from that of an affirmative one. Thus وہ آتا ہے may mean either *he is coming*, or *is he coming?*

a. The interrogative character of the sentence is indicated in utterance by the tone of the voice, and more markedly by some such interrogative exclamation, as کیا *What?* Thus کیا تم نے نہیں سنا ہے *What! have you not heard?*

59. With numerals, the singular form of a noun is frequently preferred. Ex. ہزار گھوڑی سے کچھ کم ہوگا *There may be something less than a thousand horse*.

a. Of the Fractionals, پانچواں *a quarter*, is a noun, and آدھا *a half*, is an adjective. In the case of the fractionals, چوتھوں سے *minus one fourth*,

سوا *plus one fourth*, ساڙهي *plus one half*, ڏيڙو *one and a half*, and اڙهائي *two and a half*, when followed by one of the “aggregate numbers” (such as گندا *a set of 4*, گاهي *a set of 5*, ٻيڙي *a score*, چاليڻا *a set of 40*, سو or سيڪڙا *100*, هزار *1000*, or ڪوري *a score*, چاليڻا *a set of 40*, سو or سيڪڙا *100*, هزار *1000*, لک *a “lac” i.e. 100,000*, ڪروڙ *ten millions*), the *half* or *quarter* means the half or quarter of the aggregate;—thus, اڙهائي سو رپي means 250 rupees, not $200\frac{1}{2}$ rupees.

b. The cardinal and aggregate numbers (like the pronouns mentioned at § 37 b) assume the affix *on* for the sake of emphasis, and this whether followed by a postposition or not. Ex. هزارون شهر *thousands of cities*, دونون (also ڏونو) *the two, both*. In like manner, nouns of time assume the affix. Ex. ٻرڻون گذري *(many) years have elapsed*.

c. With a distributive sense the Numbers are repeated. Ex. ايڪ *one by one*, ايڪ ايڪ ڪو *to each one severally*, ڏس ڏس *by tens*, ٻارھون ٻارھون *every twelfth*.

d. Nouns of various genders joined together require that the adjective, verb, or participle, used in construction with them, should be in the masculine plural: but this usually takes the gender of the noun nearest it, when all the nouns denote things inanimate.

e. The nominative case may be employed for the vocative.

f. The genitive case has been, by some Grammarians, termed the “general case”; since it indicates relation in general, while the other cases and prepositions mark some particular relation. In the Hindūstānī, as in other languages, several of these particular relations may be indicated with sufficient precision by the use of the genitive case:—thus, کھاني کي کوٽھري *a room for eating (a dining-room)*, ڏوسو رپي کا گھوڙا *a horse worth 200 rupees*, ٻڙي سر کا چھوڪرا *a boy with a large head*, ڀيہ جيئي کي نہيڻ *this (female) cannot live (is not capable of living)*. The case is used idiomatically, with a view towards emphasis, in the following examples: کھيت کا کھيت

the whole field, سب کا سب all together, چتر کا چتر all a picture, بات کی بات in the middle of the night, بات کی بات at the very word, چھپا کا چھپا totally concealed, کنگال کا کنگال totally poor.

g. In the expression فکر کا لفظ the word *Fikr*, the genitive sign appears redundant. On the other hand, it is omitted with nouns of weight and measure: thus, ایک رطل گوشت a pound (of) flesh.

h. In the expressions گنگا تیر پر on the bank (of) the Ganges, دریا کنارے (on) the sea-shore, and such like, the sign of the genitive appears to be omitted in imitation of the Sanskrit compounds of the class तत्पुरुषः *tatpurusha*. In the same way, the omission of the conjunction between words which generally go together, such as جوڑو خصم wife (and) husband, ماما پتا mother (and) father, seems to be in imitation of the द्वन्द्वः *dvandwa* compounds of the Sanskrit.

i. The simple postpositions (as mentioned at § 28) are occasionally omitted: thus, جو کانوں سنٹی تھی سو آنکھوں دیکھا, What we were hearing (with) our ears, that we have seen (with) our eyes.

j. The postposition یہاں to or at the abode of, is sometimes omitted; thus, اُس کی دو بیٹی تھیں (At the abode) of him there were two daughters, or He had two daughters.

k. When an adjective &c. appears in the feminine without a noun, some such word as بات business, affairs, is generally understood: thus, نہ اپنی کہتا نہ اور کی سناتا He neither mentions his own (affairs), nor attends to those of others. The genitive ابھی is an elliptical expression for ابھی وقت At the present time (or At the time of now).

60. With a transitive verb a nominative case is very generally preferred to an accusative, and more especially when there is a dative case in the same clause. Thus, bring bread, پانی ہم کو دو give me water. •

a. The expression روتی کو لاؤ, as contradistinguished from روتی لاؤ, would seem to imply a desire that some particular bread should be brought which had been previously spoken of, instead of bread in general; the force of the objective sign being, in such an instance, analogous to that of the Persian language.

b. A personal pronoun, when the object of a transitive verb, must be put in the accusative. If there be another pronoun in the dative, the accusative takes precedence. Ex. مین اسی تم کو دوں گا. *I will give him to you.* The pronoun کیا (*What?*) is said to be the same in the accusative as in the nominative, since it never takes the accusative sign. The pronouns یہ and وہ also do not take the accusative sign in such phrases as یہ سنکر *having heard this.*

c. When two or more words are used together in the same oblique case, the postposition (and the termination on, if they are in the plural) is commonly subjoined to the last only.

d. The second personal pronoun, as in English, is seldom used in the singular, except from motives of adoration, endearment, familiarity or contempt. Even the first person is generally used in the plural, and it takes the precedence when coupled with the others: thus, ہم تم جاوینگے *I and you shall go.*

e. An inferior addresses his superior with the terms آپ *Your honour* (which does not, used in this sense, admit of the inflection اپنا), صاحب *Master*, حضرت *Your worship*, پیر و مرشد *My patron*, خداوند *My lord*, مہاراج *Your highness*, &c. The verb in connexion with such terms is generally in the third person plural. In speaking of himself, the inferior employs some such word as بندہ *slave*, مخلص *sincere friend*, &c., instead of the first personal pronoun.

f. In speaking of another with respect, the plural is used; thus, اُن نے کہا *he or she said.* The plural is frequently used in this way, probably from habit, where no particular respect is intended to be expressed.

g. In the sentence جب یہہ اطوار اپنی لڑکی کی راجا فی دیکھی
When the king saw these manners of his son, it is remarkable that the pronoun is used in the singular with the Arabic "broken plural" (§ 29. o.), though the verb &c. agree with it in the plural.

h. The genitives, so called, of the first and second personal pronouns are more properly pronominal adjectives. The true genitives of these appear when a word intervenes between the pronoun and the postposition. Ex. مجھ غریب کا *Of poor me!*

i. The pronouns کون, کوئی, and کچھ, may remain uninflected when separated from their postposition: thus, کون صاحب کا گھوڑا ہے
What gentleman's horse is it?

61. When a possessive pronoun is required, referring to the same person or thing as the nominative or agent of the verb, the reflective pronoun اپنا must be employed; thus, اپنا نام بتا *Tell thy name.*

a. In the expression میں اور میرا باپ سنیں گی *I and my father will listen,* the reflective pronoun is not used, because the possessive refers only to a portion of the agent, and اپنا could not be used unless it referred to the whole of the agent, which is here "*I and my father.*"

b. The pronominal adjective اپنا is used substantively in the sentence جو اپنے خون ھین کو مارو گی تو کرو گی کس کی رکھوالی *If you shall kill your very own, then the protection of whom will you make?*

62. To pronouns, and more rarely to nouns, the adverb ھی, or ھین, is subjoined to denote peculiarity, identity, or emphasis.

a. With the pronouns سو, اس, اُس, یہہ, وہ, تجھ, مجھ,

the aspirate of the affix is dropped: thus, *وہی* *that very person*, *اسی سی* *from this very thing*. The words *آپ*, or *خود* *self*, or *نچ* *own*, have a similar force.

b. The interrogation *کیا* is often used exclamatorily; thus, *دیکھتا کیا* *How excellent!* *کیا خوب* *What a scoundrel!* *کیا حرامزادہ* *What is he seeing?* (i.e. *he is astonished at seeing*) *that, &c.* It also expresses “whether,” and “or”: thus, *کیا باغ کیا کھیت مین* *Whether in the garden or in the field.*

63. In certain cases, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives: thus, *تم کو معلوم ہے کہ وہ کون ہے* *Is it known to you who he is?* *ہم کو معلوم نہیں کہ وہ کہاں گیا ہے* *I do not know where he has gone.* *تولو کہ کتنا ہے* *Weigh how much it is.*

a. This is a consequence of an idiom of the language according to which a reported speech (or thought) must be reported in the direct (or dramatic), instead of the indirect (or narrative) form. Thus, instead of saying “He thought that it was another bone,” the idiom requires us to say, “He thought that ‘it is another bone.’” —So the sentences in the preceding paragraph may be explained as implying “Do you know (the answer to the following question) ‘Who is he?’ ” &c.

b. In an interrogative sentence, the relative may be sometimes substituted for the interrogative; thus, *جہان صاحب رہتا ہے سو تم* *Do you know where the gentleman lives?* *جانتی ہو*

c. Interrogations may be employed to imply negation, difference, &c. Thus, *کہاں وہ راجا* *Where is that king?* (meaning that he is nowhere): *کہاں راجا بھوج کہاں گنگا تیلی* *What resemblance is there between King Bhoj and Gangā the oilman?*

d. The relative pronoun frequently precedes its noun, and the relative clause its correlative.

e. The pronoun *کچھ* is sometimes employed to give an indefinite comprehensiveness to the expression. Thus *اُس شہر میں نہ* *I don't know what all may be in that city.* *جانوں کیا کچھ ہوگا* *You will obtain all sorts of things there.* *تم کو وہاں سب کچھ ملیگا*

64. The verb commonly agrees with its nominative or agent, in gender, number, and person.

a. But to a number of irrational beings taken collectively, a singular verb may be attributed; and, in general, a plural verb is used with such terms of honour as are enumerated at § 60 e.

65. The past tenses of transitive verbs in the active voice do not agree with the agent. To this agent the postposition *فی* must be added; and the verb then agrees with the object, if it be a word in the nominative; or is put in the third person masculine singular, if the object be not a word in the nominative. Ex. *جب اُس فی یہ بات سنی* *When he heard this word.* *ان فی دو شخصوں کو پایا* *They found two persons.* *ہم فی سنا ہے کہ یوں نہیں ہے* *We have heard that it is not so.*

a. The particle *فی* inflects all words capable of inflection, except *میں* *I*, and *تو* *Thou*, which remain uninflected before it. With the emphatic affix *ی*, however (§ 62 a.), the second personal pronoun is liable to inflection before *فی*: thus, *تجہ فی کہا تھا* *Thou thyself hadst said.*

b. The verb *بولنا*, *to speak*, is not considered a transitive; and it does not admit of the particle *فی*; neither does *بھولنا* *to forget*, and

perhaps one or two others which appear to have occasionally a transitive sense. The verbs لانا *to bring*, and لیجانا *to take away*, are not considered transitive, because they consist in reality of آنا *to come*, and جانا *to go*, conjugated in connexion with the past conjunctive participle لی *having taken*: and it is a rule, in compound verbs, that where the last member of the compound is intransitive, the compound does not admit of the particle ے

c. The particle فی appears to have been originally the sign of an instrumental case employed with the passive voice, and to have signified *by*. As used at present, it does not require to be translated at all.

66. The root of a verb is prefixed to the verb سَکنا *to be able* (to form "Potential" compounds); to چُکنا *to have finished* (to form "Compleatives"). The root, prefixed to any other verb, acquires emphasis by the addition (forming an "Intensive"). Ex. وہ مار سکتا *He is able to kill*. ہم مار چُکی ہیں *We have finished killing*. ہم مار ڈالیں گے *We shall kill downright*.

a. The appropriate verb for intensifying another, like the appropriate adverb in English, is determined by the usage of the language, often sufficiently arbitrary. The following is a list of some of the most familiar of the intensive Compound Verbs:—

ہو جانا To become.	بول اُٹھنا To bawl out.
ہو رہنا To continue.	کاٹ ڈالنا To cut off.
کھا جانا To eat up.	نکال دینا To put out.
پھینک دینا To throw away.	کھو دینا To lose.
گر پڑنا To tumble down.	بھیج دینا To send.

b. The verb رهنا, *to remain*, is frequently construed with the root: thus, گاهنا *to remain singing*. It is also construed with a present participle agreeing with the nominative: thus, جاتي رهي *She continued going* (or went entirely away). "Continuatives" are formed in this way, or by conjugating جانا, *to go*, with a present participle: thus, پڙهتي جاتي هين *They are continuing* (or *going on*) *reading*.

c. There is a kind of "intensive" compound, peculiar, apparently, to verbs of motion, the first member of which is a past participle, varying in gender and number, to agree with the nominative. Such are, چلا جانا *to go along*, (وه چلي جاتي تهي *She was going along*); دوترا چلا آنا *to wander about*; بھاگا جانا *to flee away*; دوترا چلا آنا *to come along running*.

d. In a few instances, the subordinate verb in an intensive compound takes the precedence. Ex. پتر ڪر ٻوجها *He imagined him his son*. پريم ڪر جانا *He considered him his favourite*. گلي پردي رکها *He placed it on his neck*.

67. The infinitive serves as the gerund or verbal noun.

a. It is also employed as an imperative, especially when the absolute necessity of the act is to be implied. Ex. اُس سني غافل مت رهنا *Do not* (or *you must not*) *remain neglectful of him*. In this application of the infinitive there is probably an ellipsis of the substantive verb, which with the infinitive is employed to indicate necessity. Ex. پر هونا تو يون تها *But it was* (fated) *indeed to be so*.

b. The infinitive, with an imperative sense, may also imply contingency: "You are to do so and so, when so and so happens." Thus, "Fire the gun" would be بندوق چھوڙو; but "You are to fire, when the tiger shall come in sight," would be جب شير نظر آوي تب بندوق چھوڙو.

c. In regard to the Infinitive Mood, Mr. Shakespear says, "The

termination *في* (ne) is used with certain verbs, or with postpositions; *في* (nī), *نين* (nīn), or *نيان* (niyān), when a feminine noun, singular or plural, is the object of the verb; and *نا* (nā) in all other cases." The infinitive, we may add, in such compounds as *آنكه آني* *to be blear-eyed*, agrees with a noun which is not its object but its subject. The infinitive occurs most frequently in composition with another verb, in which case it assumes the termination in *في*; or as a verbal noun, in which case it is regularly declinable in the masculine singular. It occurs so rarely in concord with a noun, that the examples to be found in books scarcely furnish data for a decisive rule on the point of its construction. We have an impression, however, that in such an instance as *راه بتاني*, *to point out the way*, the infinitive may be used either in the masculine or in the feminine, but with a shade of difference in the sense: *راه بتاني* meaning "guidance" in general, while *راه بتانا* would mean to act as guide in a particular case; so *راه بتاني مين* "In the course of pointing out the way on some specific occasion"; *راه بتاني مين* "In the course of employment as a guide," whether on some specific occasion, or (as contradistinguished from the other) habitually and professionally.

d. The infinitive, in its inflected form, is combined with the verbs *لگنا* *to come in contact*, *دينا* *to give*, and *پانا* *to find*, in order form "Inceptive," "Permissive," and "Acquisitive," compounds: thus, *بولئي لگنا* *to begin to speak*, *بولئي ديتا* *he allows to speak*, *بولئي پائيگا* *he will obtain leave to speak*. The verb *لگنا* may precede the infinitive: thus, *لگا بولئي* *he began to speak*.

e. The past and present participles, when used participially, are generally combined with the participle *هوا* *been* (§ 48 a.) in order to distinguish them from the past and present tenses. The past participle, when specifying the circumstances of the agent in the performance of the action denoted by the subsequent verb,—and the present participle, when denoting an action simultaneous with, or the immediate cause of, what the following verb declares,—is used

in the form of the inflected masculine singular, without regard to the gender or number of the governing noun: thus, رنگ برنگ کی hundreds of fairy-faced (damsels), having put on garments of various colours, are swinging: چلتی ہوئی یہ دل میں منصوبہ کرنی لگا Whilst going along, he began to form this project in his mind. A simple present participle, in its inflected form, prefixed to a verb, constitutes with it what has been termed a "Statistical" compound: thus, گاتی آتی ہے She comes (in the state of one) singing. روتی دوڑتا ہے He runs (in the state of one) weeping. The inflected form of the participle may be explained by supposing the ellipsis of the words کی حالت میں in the state of: thus, گاتی کی حالت میں In the state of one singing. In the same elliptical manner, these inflected participles appear in the following combinations with nouns, particles, &c.: شام ہوئی on its having become evening; صبح ہوئی on its becoming morning; بنا آزمای without having tried; میری رہتی whilst I remain; دیکھتی ہے immediately upon seeing; دیتی وقت at the time of giving.

f. When used adjectively, to qualify a noun in the accusative, the past or present participle, if separated in construction from its substantive, may be put in the uninflected masculine singular, whatever the gender or number of the substantive may be; and an adjective may be treated in the same way: thus, بیٹی بیٹی کو موتا دیکھہ Having seen the son and daughter dead. This construction resembles that of the second division of the "Nominal" compound verbs, which consist of an uninflected noun or adjective prefixed to a verb. Ex. مول لینا to purchase (literally to take price), چھوٹا کرنا to diminish (literally, to make little), دریافت کرنا to discover, تیر مارنا to strike with an arrow, غوطہ مارنا to dive, تربیت کرنا to educate.

g. The past participle, in its simple and uninflected form, is combined with کرنا to make (in order to form "Frequentative" compounds), and with چاہنا to wish (to form "Desideratives," "Requi-

sitives," and "Proximatives.") Ex. مرا چاہتا *He wishes to die, or Is about to die.* جایا چاہتی *She wishes to go, or Is about to go.* When used in this construction, the regular forms مرا and جایا are preferred to مُرا and گُیا (see § 48. a.); and so in the "Frequentative" compound, جایا کرتی *To make a practice of going, She makes a practice of going.* The "Requisitive" compound is formed by the respectful future or imperative of چاہنا; viz. چاہیے *we should wish*, which may be conveniently regarded as an impersonal, and rendered by the expression "It is necessary." Like the analogous "*oportet*" of the Latin, it governs the dative of the person, when expressed. It may also be construed with a conjunction followed by an aorist tense: thus the sentence "*We must go*" may be rendered either by ہم کو جایا چاہیے, or by چاہیے کہ ہم جاوین. It may be also used with ellipsis of the verb: thus, کتنا چاہیے *How much is (or will be) requisite?* It is sometimes combined with the auxiliary verb: thus, نکالا چاہیے تھا *You ought to have turned him out.* The idiomatic use of چاہیے resembles very much that of the Mahratta पाहिजे.

h. The simple past tense is used rhetorically in a present or future sense, with the view of impressing that the fact is as certain as if already past, and therefore beyond recall: thus, جو وہ ملی *If she be found, then my life remains; otherwise it is gone.* یہ شیر مجھے مقرر کھا گیا *This tiger will certainly eat me up.*

68. There is a peculiarity in the use of the past tenses in Hindūstānī, the pluperfect being frequently employed where the simple or indefinite past would be employed in English. The following is suggested in explanation of this:—

a. The difference between the indefinite past tense, Ex. *I wrote* (the aorist of the Greek), and the compound past tense, Ex. *I have written* (the preterperfect of the Greek), consists in this, that the latter includes the present time, and the former excludes it. Thus we may say, "He has arrived since I wrote the letter"; but we cannot say, "He has arrived since I *have written* the letter"; because "have written" extends up to the present time, and cannot, therefore, have been superseded by a subsequent-past event. Now the Hindūstānī, from the tendency of all spoken language towards ellipsis, very frequently employs the simple past for the compound, with the ellipsis of the auxiliary. Thus, for "The gentleman has arrived," it is held sufficient to say *صاحب آیا* instead of *صاحب آیا ہے*. The sentence then *صاحب آیا*, employed in this way, involves the present time, and implies that the gentleman "has come, and is still here." When, therefore, it becomes necessary that the present time shall be expressly excluded, it has become customary to employ the pluperfect tense, which excludes the present by implying the subsequence of some other past event. Thus, to the question *صاحب آیا*, the answer *صاحب آیا تھا* would imply "The gentleman came; but he is no longer here, he went away again."

b. The present, for a reason similar to that mentioned in § 67 h. may be used to express an immediate or certain future. Ex. *اُسی سرکات ڈالتا ہوں* *I am just now cutting off* (i.e. *will immediately cut off*) *his head*.

c. The aorist (or indefinite future), besides its ordinary sense of "may," "shall," or "will," may convey a present meaning. With such a sense it is much used in proverbs and aphorisms, the truth of which is not dependent upon time, being, in that respect, "indefinite." It is sometimes construed as a present participle, with an auxiliary verb: thus, *نہ تھنڈا رچی ہی نہ گرم* *Neither cold pleases nor hot*. The compound may also retain its future sense; as in *مین کھولون ہوں* *I am opening, or am about to open*.

d. The future tense enables one to express a respectful degree of diffidence in making an assertion: thus, *حُضُورِ بَہُول گِی ہونگی* *Your Honour must have forgotten.*

e. The adverb of negation is *نہ*, or, more commonly and more emphatically, *نہین*. The latter may be placed after the verb as well as before it: the former seldom. The negative peculiar to the imperative mood is *مت* *Don't*. It may precede or follow its verb. After *نہین* the substantive verb is elegantly omitted. Ex. *کچھ نہین* *There is nothing*. Where there are two negative clauses in the sentence, the negative is sometimes poetically expressed in the second only. Ex. *مسجد میں ہی کیا شیخ پیالا نہ نوالا* *In the mosque, O shaikh! is there (neither) a cup nor a morsel?*

f. With the respectful imperative, some one of the terms of respect mentioned at § 60 e. is generally used. The tense may be used impersonally (as the first person plural is often employed in English). • Ex. *جو مرجائی تو سنسار کی دکھ سی چھوٹی* *When we die, then we escape from the trouble of the world.*

g. The conjunction *کہ*, *that*, is employed, among other things, to introduce a reported speech, thought &c.; and may then be rendered by the words “saying that,” or “as follows,” or “thinking to himself,” &c.* It is sometimes prefixed pleonastically to the relative pronoun.

h. The conjunction *اگر*, *if*, is sometimes omitted: thus, *دوگی تو کیوں نہ کھاؤنگا* *(If) you will give, then why shall I not eat?*

i. “Time when” is indicated by *کو*. Ex. *دن کو* *during the day*, *رات کو* *at night*.

j. Two words, with the same meaning, and similar in sound, are frequently used together for the sake of the jingle: thus, *نوکر چاکر* *servants*. Frequently the second of two such words has no separate

meaning ; as in *جھوٽو ٻڌڻو* *falsehood*. Verbs are sometimes furnished with a similar appendage : thus, *ٻولڻا چالڻا* *to converse*. Both members of this compound (termed a “ Reiterative ”) are regularly conjugated. The repetition of pronoun, &c., as of a numeral, may intimate distribution : thus, *اڀني اڀني ٻڌيا* *to each one*, *آزماون* *Let us try each his own skill*. The past participle, or past conjunctive participle, of a causal verb is sometimes subjoined to the root or to the past participle of the neuter or active, with the view of shewing that the action is completely done : thus, *پکا پکا* *ready cooked*, *سج سجاڪر* *having completely prepared*. Akin to these reduplications are the phrases *بيچون بيچ* *In the very midst*, *راتون رات* *In the dead of the night*.

CHAP. IX.

ON THE DEVANĀGARĪ ALPHABET, AND THE BRAJ BHĀKHĀ.

69. Books in the Braj Bhākhā (or dialect spoken in the district of Braj), as well as in Hindī (*i.e.* Hindūstānī un-mixed with Arabic or Persian words), are generally written in the *Devanāgarī* alphabet, which consists of fifty letters. This is the alphabet proper to the Sanskrit Language. It is read, like English, from left to right, and is as follows :—

VOWELS.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*,
 ए *lri*, ऐ *lrī*, ह *e*, ऐ *ai*, ओ *o*, औ *au*, ण *ṇ*,
 : *h* (final and silent). *

CONSONANTS.

Gutturals . .	क <i>ka</i> ,	ख <i>kha</i> ,	ग <i>ga</i> ,	घ <i>gha</i> ,	ङ <i>nga</i> .
Palatals . . .	च <i>cha</i> ,	छ <i>chha</i> ,	ज <i>ja</i> ,	झ <i>jha</i> ,	ञ <i>nya</i> .
Cerebrals . .	ट <i>ṭa</i> ,	ठ <i>ṭha</i> ,	ड <i>ḍa</i> ,	ढ <i>ḍha</i> ,	ण <i>ṇa</i> .
Dentals . . .	त <i>ta</i> ,	थ <i>tha</i> ,	द <i>da</i> ,	ध <i>dha</i> ,	न <i>na</i> .
Labials . . .	प <i>pa</i> ,	फ <i>pha</i> ,	ब <i>ba</i> ,	भ <i>bha</i> ,	म <i>ma</i> .
Semivowels .	य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>vā</i> , or <i>wa</i> .	
Sibilants and Aspirate }	श <i>ṣa</i> ,	ष <i>shā</i> ,	स <i>sa</i> ,	ह <i>ha</i> ,	क्ष <i>ksha</i> .

a. The cerebral letters ड *ḍa* and ढ *ḍha*, when medial or final, are commonly pronounced *ṛa* and *ṛha*. A point may be placed under the character to indicate that this pronunciation is intended. The sound of the letter श *ṣa* is generally corrupted into *sha*; that of ष *shā* into *kha* and of क्ष *ksha* into *chha*.

70. The above forms of the *vowels* are used only at the beginning of a syllable. The vowel अ *a* is inherent in every consonant, and is sounded after every one (except the last in a word) which has not the mark of elision (*viz.* ॐ) subscribed, nor another vowel attached to it. These other vowels, when not at the beginning of a syllable, assume the following contracted shapes.

MEDIAL AND FINAL FORMS OF THE VOWELS.

ॐ ā, ॐ i, ॐ ī, ॐ u, ॐ ū, ॐ ri, (ॐ rī), (ॐ lri), (ॐ lri),
ॐ e, ॐ ai, ॐ o, ॐ au.

EXAMPLE OF THE VOWELS FOLLOWING THE LETTER क *ka*.

क *ka*, का *kā*, कि *ki*, की *kī*, कु *ku*, कू *kū*, कृ *kṛ*,
के *ke*, कै *kai*, को *ko*, कौ *kau*, कं *kaṁ*, कः *kaḥ*.

a. It will be observed that the third of the vowels, *viz.* इ *i*, is written *before* the consonant which it follows in pronunciation. The vowels *u* and *ū* are added to र *r*; thus, रु *ru*, रू *rū*.

b. The mark (.), termed *anuswāra*, has generally, in Hindī, the sound of the nasal *n* in *king*. It assumes the pronunciation of the nasal proper to the character which it precedes; taking for example the sound of *m* before a *labial*, as in चंपक *champak*, a tree so called. The silent aspirate (:) is termed *visarga*.

c. The mark of elision is not invariably supplied either in manuscripts or in printed books. But for this neglect, such is the perfection of the alphabet, that no room is left for doubt respecting the pronunciation of a word.

d. When following a vowel, य *ya* and व *va* are frequently used for ए *e*, and ओ *o*. Ex. होय *hoe*, पाय *pae*, बिलाव *bilao*.

71. When two or more consonants meet, without the intervention of a vowel, they coalesce and become one compound character. These compounds are formed by writing the subsequent consonant under the first, by blending them in a particular way, or by writing them in their usual order, omitting the perpendicular stroke of each letter except the last. The letter र *ra*, when it immediately precedes a consonant, is written above it, in the form of a crescent: thus, र्ग *rga*: when it immediately follows one, it is written beneath it; thus, क्र *kra*, य *gra*.

a. The marks | and || serve to divide hemistichs and distichs, and occasionally to indicate other pauses in the composition.

b. The following are among the most useful of the

COMPOUND LETTERS.

क्क	क्ख	क्छ	क्त	क्त्य	क्त्वा	क्थ	क्न
<i>kka</i>	<i>kkha</i>	<i>kchha</i>	<i>kta</i>	<i>ktya</i>	<i>ktwa</i>	<i>ktha</i>	<i>kna</i>
क्प	क्फ	क्म	क्य	क्र	क्य	क्ल	क्व
<i>kpa</i>	<i>kpha</i>	<i>kma</i>	<i>kya</i>	<i>kra</i>	<i>krya</i>	<i>kla</i>	<i>kwa</i>
क्श	क्ष	क्ष्ण	क्ष्म	क्ष्य	क्ष्व	क्ष्न	क्ष्म
<i>kṣa</i>	<i>kṣha</i>	<i>kṣha</i>	<i>kṣhma</i>	<i>kṣhya</i>	<i>kṣhwa</i>	<i>kṣhna</i>	<i>kṣhma</i>
ख्य	ख्ष	ख्स	ग्ग	ग्घ	ग्ज	ग्भ	ग्द
<i>khyā</i>	<i>kṣṣa</i>	<i>kṣsa</i>	<i>gga</i>	<i>ggha</i>	<i>gja</i>	<i>gjha</i>	<i>gda</i>
ग्ध	ग्न	ग्व	ग्भ	ग्स	ग्य	ग्य	ग्र
<i>gdha</i>	<i>gna</i>	<i>gba</i>	<i>gbha</i>	<i>gma</i>	<i>gya</i>	<i>gyra</i>	<i>grā</i>
ग्य	ग्ल	ग्ह	ग्न	ग्य	ग्य	ग्र	घ्व
<i>grya</i>	<i>gla</i>	<i>gha</i>	<i>ghna</i>	<i>ghma</i>	<i>ghya</i>	<i>ghra</i>	<i>ghwa</i>
ङ्क	ङ्क्य	ङ्क्त	ङ्ग	ङ्ग	ङ्ग्य	ङ्ग	ङ्ग
<i>ngka</i>	<i>ngkya</i>	<i>ngkta</i>	<i>ngma</i>	<i>ngga</i>	<i>nggya</i>	<i>nggha</i>	<i>ngghra</i>

ङ्ग	ङ्क्ष	ङ्क्ष्वा	ङ्क्हा	ङ्क्ह्या	ङ्गसा	चचा	चह्रा
ngghya	ngksha	ngkshwa	ngkha	ngkhya	ngsa	chcha	chhra
छ्य	छ्छ	छ्छ्वा	छ्छ्वा	चना	चम	च्या	ज्या
chhya	chchha	chchhwa	chchhwa	chna	chm	chya	jja
ज्ज	ज्जा	ज्या	ज्रा	ज्वा	ञ्जा	ञ्चा	ञ्छा
jja	jna	jya	jra	jwa	nja	ncha	nchha
ञ्छ	ट्ट	ट्या	ट्या	थ्रा	ड्गा	ड्घा	ड्डा
nchchha	tta	tya	thya	thra	dga	dgha	dda
ढ्य	ढ्रा	ढ्या	ढ्या	न्ता	न्था	न्दा	न्द्रा
dhya	dhra	dya	dyra	nta	ntha	nda	ndra
ण्ड्य	ण्ड्रा	ण्णा	ण्ण्मा	ण्या	ण्ण्वा	त्का	त्ता
ndrya	ndha	nnā	nnma	nya	nwa	tka	tta
त्तम	त्तवा	त्था	त्ता	त्पा	त्प्हा	त्मा	त्या
ttma	ttwa	ttha	tna	tpa	tpha	tma	tya
त्र	त्रा	त्र्या	त्र्या	त्र्वा	त्सा	त्स्या	त्सना
tra	ttra	trya	ttya	trwa	tsa	tsya	tsna
त्स्व	त्म्या	थ्या	थ्वा	ड्गा	ड्घा	ड्डा	ड्ड्हा
tswa	tmya	thya	thwa	dga	dgha	dda	ddha
ड्य	ड्या	ड्बा	ड्भ्या	ड्मा	ड्या	ड्रि	
ddhya	dna	dba	dbhya	dma	dya	dri	
ड्य	ड्या	ड्या	ड्रा	ड्वा	ड्घ्ना	ड्घ्मा	ड्घ्या
ddya	drya	dnya	dra	dwa	dhna	dhma	dhya
ध्र	ध्वा	न्का	न्ता	न्त्या	न्त्रा	न्त्र्या	न्था
dhra	dhwa	nka	nta	ntyā	ntra	ntrya	ntha
न्दा	न्द्रा	न्ना	न्धा	न्ध्रा	न्पा	न्प्हा	न्मा
nda	ndra	nna	ndha	ndhra	npa	npha	nma
न्य	न्वा	न्सा	न्हा	न्प्ता	न्प्त्या	न्पना	न्प्पा
nya	nwa	nsa	nha	pta	ptya	pna	ppa
प्म	प्या	प्रा	प्ला	प्व	प्सा	प्स्या	प्या
pma	pya	pra	pla	pwa	psa	psyā	yya

ब्घ	ब्ज	ब्द	ब्ध	ब्ब	ब्भ	ब्ब्र	ब्भ्य
<i>bgha</i>	<i>bja</i>	<i>bda</i>	<i>bdha</i>	<i>bba</i>	<i>bbha</i>	<i>bra</i>	<i>bhya</i>
भ्र	भ्व	व्य	व्र	व्व	व्ण	म्ण	म्र
<i>bhra</i>	<i>bhwa</i>	<i>wya</i>	<i>wra</i>	<i>nwa</i>	<i>wṇa</i>	<i>mṇa</i>	<i>mna</i>
म्प	म्प्र	म्ब	म्भ	म्भ्र	म्म	म्य	म्र
<i>mpa</i>	<i>mpra</i>	<i>mba</i>	<i>mbha</i>	<i>mbhra</i>	<i>mma</i>	<i>mya</i>	<i>mra</i>
म्व	म्स	र्क	र्ख	र्ग	ल्क	ल्ग	ल्प
<i>mwa</i>	<i>msa</i>	<i>rka</i>	<i>rkha</i>	<i>rga</i>	<i>lka</i>	<i>lga</i>	<i>lpa</i>
ल्य	ल्म	ल्ल	ळ	ल्व	श्च	श्च्य	श्च्ह
<i>lya</i>	<i>lma</i>	<i>lla</i>	<i>lla</i>	<i>lwa</i>	<i>ṣcha</i>	<i>ṣchya</i>	<i>ṣchha</i>
श्न	श्म	श्य	श्त्र	श्च	श्च	श्श	ष्ट
<i>ṣna</i>	<i>ṣma</i>	<i>ṣya</i>	<i>ṣra</i>	<i>ṣla</i>	<i>ṣva</i>	<i>ṣṣa</i>	<i>ṣṭa</i>
श्च्य	श्च्य	ष्ट	श्च्य	ष्ट	ष्ट	ष्क	ष्ख
<i>ṣhya</i>	<i>ṣhya</i>	<i>ṣṭra</i>	<i>ṣṭrya</i>	<i>ṣṭwa</i>	<i>ṣṭha</i>	<i>ṣhka</i>	<i>ṣhkha</i>
ष्ण	ष्प	ष्प्र	ष्फ	ष्म	ष्य	ष्व	ष्ष
<i>ṣṇa</i>	<i>ṣpa</i>	<i>ṣpra</i>	<i>ṣpha</i>	<i>ṣma</i>	<i>ṣhya</i>	<i>ṣhwa</i>	<i>ṣṣha</i>
स्क	स्व	स्त	स्त्र	स्थ	स्त्य	स्त्व	स्न
<i>ska</i>	<i>skha</i>	<i>sta</i>	<i>stra</i>	<i>stha</i>	<i>stya</i>	<i>stwa</i>	<i>sna</i>
स्प	स्फ	स्म	स्त्य	स्य	स्र	स्व	स्स
<i>spa</i>	<i>spha</i>	<i>sma</i>	<i>smya</i>	<i>sya</i>	<i>sra</i>	<i>swa</i>	<i>ssa</i>
ह्ल	ह्र	ह्ल	ह्य	ह्र	ह्ल	ह्र	ह्र
<i>hna</i>	<i>hna</i>	<i>hma</i>	<i>hya</i>	<i>hra</i>	<i>hla</i>	<i>hwa</i>	<i>hri</i>

The student will meet with few compound characters which the foregoing instructions do not furnish him with the means of readily analysing.

c. In words borrowed from the Arabic and Persian, letters occur which have none exactly corresponding to them in the Devanāgarī alphabet. To represent these, the characters which approach nearest in pronunciation are employed, and points may be subscribed to indicate the extraordinary use made of them.

72. The following extract from a Hindī work, accompanied by a literal transcript in our own letters, may serve as an

EXERCISE IN READING THE DEVANAGARĪ CHARACTER.

इतनी कथा कह शुकदेव मुनिने राजा परीक्षित से
Itnī kathā kah Sukdev munine rājā Parīkṣhit se
 कहा राजा अब मैं उग्रसेन के भाई देवक की
kahā rājā ab main Ugrasen ke bhāī Devak kī
 कथा कहता हूँ कि उस के चार बेटे थे और छः
kathā kahtā hūn ki us ke chār betē the aur chha
 बेटियाँ सो छाँों वसुदेव को ब्याह दीं सातवीं
betiyān so chhaon Basudev ko byāh dīn sātviñ
 देवकी हुई जिसके होने से देवताओं को प्रसन्नता
Devakī hūī jiske hone se devatāon ko prasannatā
 भई और उग्रसेन के भी दस पुत्र पर सब से कंस
bhāī aur Ugrasen ke bhī das putr par sab se Kans
 ही बड़ा था जब से जन्मा तब से यह उपाध करने
hī barā thā jab se janmā tab se yah upādh karne
 लगा कि नगर में जाय छोटे छोटे लड़कों को पकड़
lagā ki nagar mein jae chhote chhote larkon ko pakar
 पकड़ लावे और पहाड़ की खोह में मूँद मूँद मार
pakar lāwe aur pahār kī khoh mein mūnd mūnd mār
 मार डाले ॥
mār dāle.

73. In the Brāj dialect, a masculine noun (not ending in *a*, *ā*, or *ān*) is thus declined :

Nom. पुरुष a man	पुरुष men
Gen. पुरुष कौ, के, की	पुरुषन or पुरुषनि कौ &c.
Acc. & Dat. पुरुष कौं	पुरुषन कौं
Voc. हे पुरुष	हे पुरुषौ
Abl. पुरुष सों or तें, &c.	पुरुषन सों &c.
Loc. { पुरुष पर or पै or पः पुरुष मों or मह or मांहि	पुरुषन पः &c. पुरुषन मों &c.

a. ढोटा a son. Gen. pl. ढोटानि कौं. Voc. pl. हे ढोटाय.

74. पुत्री, a daughter, makes in the plural,
N. पुत्री G. पुत्रीन or पुत्रियन कौ V. हे पुत्रियौ.

75. Among the Pronouns, those which differ from the Hindūstānī are,

हैं I, मेरौ my, मो कौं or मोहि to me ;
हमारौ our, हमन कौं to us ;
तें thou, तेरौ thy, तो कौं or तोहि to thee ;
तिहारौ your, तुमनि कौं or तुम्हें to you ;
वह or सो he, वा कौं or ता कौं or वाहि to him ;
ते they, विन्हें to them ;
यह this, याहि to this ;
आपन सों from self, आप्नौ own ;
को Who? काहि to whom ;
कहा What? जाहि to whom ;
जे those who ;

कोऊ some one, काहू सों from some one ;

कछू something, काह सों from something.

76. Among the Verbal forms are,

हो or भयौ *I was* (تھا), pl. हे or भये ;

हैं *I am*, हो *ye are* ;

हों *I may be*, होंय *we may be*, होउ *ye may be* ;

होंगौ *I will be*

(conjugated like the aorist, with the addition of गौ, changeable according to the gender and number. The future is also expressed by the present affixed to है; thus, हैहैं *I shall be*, हैहैं *they shall be*.) From चल *go*, are formed चलनौ or चलवौ *to go*; चलयौ (pl. चले) *gone*, चलतु (pl. चलत) or चलतौ (pl. चलते) *going*; चल्कै *having gone*; चलैं *I may go* (2. and 3. चलै; pl. 1. चलैं 2. चलौ 3. चलैं). The future (like that of the auxiliary verb) is formed by adding गौ to the aorist, or by adding the present auxiliary to चलि; thus, चलिहौ *ye shall go*.

a. It will be seen, from an examination of the foregoing Examples, that the distinguishing peculiarity of the Braj dialect is its fondness for the broad diphthongs. In this respect it resembles the Doric dialect of the Greek.

b. The best Dictionary (Shakspeare's) being in the Arabic Character, the following Comparative View of the Arabic and Devanāgarī Alphabets is intended to enable the Hindī Student to consult it.

अ, आ, इ, उ = ا; ई = ای; ऊ = او; ए = ऐ; ऐ = ऐ

ओ = ओ; औ = औ; ० = ۰; १ = ۱

क = ک	ख = کھ	ग = گ	घ = ग्ह	ङ = ङ
च = च	छ = च्ह	ज = ज	झ = ज्ह	ञ = ञ
ट = त	ठ = त्ह	ड = ड or ड़	ढ = ड़ or ड़	ण = ण
त = त	थ = त्ह	द = द	ध = ध	न = न
प = प	फ = फ	ब = ब	भ = भ	म = म
य = य	र = र	ल = ल	व = व	
श = श or स	ष = श or क्ह	स = स	ह = ह	क्ष = कश् or क्ह or ज्ह

c. Certain peculiar sounds of the Persian and Arabic alphabets may be indicated by the aid of points. Thus, ख may stand for ع, क for ق, ख for خ, ग for غ, ज for ض or ظ, ण for ط, फ for ف, स for ث or ص, and ह for ح.

CHAP. X.

ON THE DAKHANĪ DIALECT.

77. THE dialect of the Deccan differs in some respects from the more polished Urdū. It delights more in long vowels, substituting اُتھنا for اُتھنا &c.; and the imperatives ليو and ديُو are not contracted, as in Hindūstānī, into لو and دو. The ژ is often replaced by ڈ.

a. The plurals of masculines in ـے or ـا is the same as in Hindūstānī. The plurals of all other nouns, masculine or feminine, are formed by adding ـان in the nominative plural, and ـان or ـون in the oblique cases.

b. Among the pronouns, those which differ from the Hindūstānī are اي this (for یہ), ان these (for یہی), او he (for وہ), اُون or اُونو those (for وہی), اوس of him, اُون of them, کون who? (for کون).

c. The second person plural of the present of the defective auxiliary is *تُم هِين* *you are* (for *تُم هُو*). In the aorist and future of verbs, likewise, the second person plural is the same as the first: thus, *تُم جاورين* *You may go*.

d. The verb *چاهنا* *to wish*, which governs the past participle in Hindūstānī, generally governs the inflected infinitive in Dakhanī.

e. The affix *چ* (as in Mahratta) is equivalent to the Hindūstānī emphatic affix *هي*. Ex. *اوجالا هرتيج* *Immediately on its becoming light*. *ايکي هي* *It is exactly the same thing* (for *ايکي هي*).

f. The expletive *کرکر* (which may be rendered in different situations by “as,” “because,” “that,” “called,” &c.) strongly resembles the Sanskrit *इति* and the Mahratta *म्हणून*. Ex. *مین یہاں ہوں*. *کرکر تجھی کون بولا* *Who told you that I was here?* It indicates that the sentence which it follows is to be the subject or object of the ensuing verb, and thus serves a purpose in some degree analogous to that of the inverted commas of European writing.

g. The proper application of the particle *نی* does not seem to be understood in the Deccan. The author of the Grammar (a very unsatisfactory anonymous one published at Madras in 1808), from which the preceding remarks on the Dakhanī dialect are gathered, says of *نی* “The expletive *نی*, which in Bengal perverts the order of grammār, has no such power in the Hindūstānī of the coast. It is added at pleasure to substantives and pronouns, and has no meaning and power whatever; but it seems to soften and adorn the composition.” (!)

APPENDIX.

THE Hindus have no Capital Letters to distinguish proper names, nor do they generally make use of any marks of punctuation.

a. In certain works printed by Europeans in India, a system of punctuation, so simple as to need no explanation, has been adapted to the Arabic alphabet. In the same works, a small circle placed over و or ي shows it to be majhūl, while a small angle indicates that the sounds are to be *au* and *ai*. Ex. کو *ko*, تیل *tel*; اور *aur*, بیل *bail*; نور *nūr*, دین *dīn*. In a few books, instead of the circle, a semicircular mark (°) is used; but this is calculated to produce confusion, that mark being the same with *juzma*. In the case of a final ي, the three sounds are severally represented by ئے *e*, ی *i*, and ای *ai*. Ex. کے *ke*, کی *kī*, ہی *hai*. The dots of the ی are sometimes written perpendicularly when the consonantal sound is required. Ex. ناراین *nārāyan*. The nasal ن is indicated by the omission of the dot. Ex. ہوں *hūn*.

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